A CHAPTER ON THE TENNESSEE MASSACRE, BY PREST. WILLIS E. ROBISON, IN THIS NUMBER.

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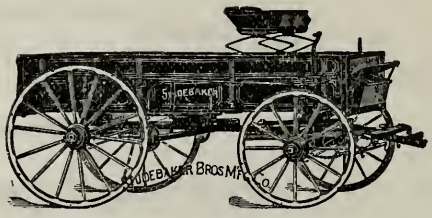
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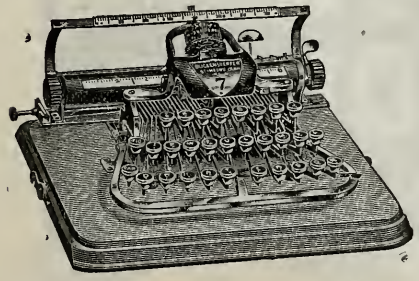
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VOL. II. NOVEMBER, 1898. No. 1.

AN UNPUBLISHED LETTER ON THE TENNESSEE MASSACRE.

A THRILLING NARRATIVE.

BY WILLIS E. ROBISON, PRESIDENT OF THE WAYNE STAKE OF ZION.

[PREFATORY NOTE.—On the 10th of August, 1884, Elders John H. Gibbs and Wm. S. Berry, together with two Condor brothers, were murdered at the Condor farm, Cane Creek, Tennessee, just as they were beginning Sabbath morning services. They were killed by a mob of armed men, some, if not all, of whom were masked. The number of men in the mob has been variously estimated at from fifteen to thirty. The leader of the mob was killed by one of the Condor brothers after the Elders were shot. Mrs. Condor, the mother of the two boys, was savagely wounded after the others were killed.

A few days after the killing, and after the visit to the scene of the massacre related by President Robison, Elder B. H. Roberts went to the perilous place, exhumed the bodies with his own hands, and took them to Nashville, where they were placed in the care of

Elder Robison. He brought them to their homes, where the last sad rites were performed in their honor, amid general mourning throughout all Zion.—*Editors.*]

SALT LAKE CITY, UTAH,
March 12th, 1895.

Elder B. H. Roberts,

DEAR BROTHER:—In accordance with a promise made by me at your request, I will write for your benefit a brief account of the part I took in the State of Tennessee at the time of the massacre of Elders John H. Gibbs and William S. Berry, and also some few items connected with the journey home with their bodies, after you had secured them. The length of time that has elapsed since then, and the entire absence of notes of reference at my disposal, will make my account perhaps a little faulty as to minor details, and perhaps as to exact dates as well. Should you find in the latter errors that are apparent, please make the proper corrections. And in these few words of preface permit me to say that I am thankful that I was considered worthy of being entrusted with the responsibility of bringing the bodies of my martyred brethren home to Zion; and in my life's history there is no page of which I feel more proud, than the one which records the faithful performance of that trust. And in the great beyond where I hope to meet them, I trust this act may be another cementing bond between us, for I believe they will not be unappreciative of anything that tended to bring their mangled remains home and restore them to their families, and that the lustre emitted from their Martyr's crown, may shed a few glimmering beams across my pathway.

Yours in the Gospel,
WILLIS E. ROBISON.

PRESIDENT ROBISON'S NARRATIVE.

Sunday, August 10th, 1884, is a date that will be ever memorable in my life. On that day Elder Willard H. Robinson of Salina, Utah, and myself held a meeting according to previous appointment at the house of Brother George W. Seals, on Cedar Creek, in Dickson County, Tennessee. At that meeting, and during the whole day a spirit of sadness prevailed that I never before witnessed in my labors, and on account of which our meeting, so far as the preaching was concerned, was a failure. After the dispersion of the people I went out into the peach orchard and sat down under a tree where I could be alone, not caring to talk to anyone, and

my companion felt much the same as I did. While sitting there Sister Seals came out and hunted me up, and with tears streaming down her cheeks, asked me what they had done that I was offended at them; said she and her husband knew something had transpired that had wounded my feelings, and desired to know what it was, that they could make reparation. I could with difficulty make her believe otherwise than that such was the case. I make mention of this to show the spirit of sadness that was prevalent at that time.

I had not seen Elders Gibbs, Jones, Berry, and Thompson for some time, and according to appointment made by mail they were to meet Elder Robinson and myself at McEwen on the next Tuesday, and get their mail, which had been accumulating for some weeks, and then we were to spend a day together on Blue Creek, close by, where we had many friends.

On the 11th Brother Robinson and I walked over to Blue Creek, where we waited for the other Elders, stopping at J. L. Choats'. I think we waited there all day Tuesday, and then the brethren not having arrived, we concluded something had detained them. We felt that we could wait no longer, as we had been opening up a new field, and felt we should return to it again. So we bade Mr. Choats' family good-by, and leaving a message for the Elders, when they should come, started for our field of labor. Thinking that something regarding their delay might be learned at the post office, we went by McEwen to inquire, when we got to town, where we were somewhat acquainted. We then heard first of the sad event —of the murder of some, or all, of the Elders we had been waiting for. The papers contained the account of the meeting at Brother Condor's, the attack of the mob and the killing of the Mormon preachers; but the accounts were very conflicting. One statement was that all were dead, another assumed the fact that only one or two were killed, and the others were hid in the woods, but desperately wounded. In fact no two rumors seemed to agree, to give us any definite information, but it was very patent there was something in the report. Our depression of spirits the Sunday previous, the failure of the Elders to appear at the time agreed upon, and above all the fact that we knew they intended holding meeting on Cane Creek at the time the killing was alleged to have occurred, gave an air of credibility to the whole affair. I will not attempt to de-

scribe how I felt under the circumstances; language is insufficient. Suffice it to say I had labored with those brethren and formed attachments such as Mormon missionaries alone can form. And with one of them (Elder Thompson) I had left home, and together we had labored with no feeling except that of perfect harmony ever existing between us; and now to think of some of them lying dead, shot down like dogs, and some of them lying fatally wounded in the woods, with no one to minister to their dying wants, or give them a cheering word, was more than I could stand. Then a hope presented itself, that after all the rumor might be an exaggerated one, and matters might not be so bad as represented. The only way I knew of to relieve myself of the suspense was to go and see for myself. Believing I could do better by going alone I went back to Mr. Choats with my companion, and left him there, and notwithstanding the protests of my friends, started for Cane Creek. I wore an old shirt and some jeans pants and a pair of heavy boots to give me the appearance of a laborer. That day I walked to a station, the name of which I have forgotten, (Gillem) but it was where the little narrow gauge railroad ran down to Centerville. I stayed at a hotel there that night, partly to pick up some information and partly because I could ride part way down on a train in the morning. I claimed to be going down to Wayne County to get a job of cotton picking. The next morning I rode to Centerville on the train. I will here digress and state that I had heard very much about the murder by this time; everybody was talking about it, and it was justifiable in their opinion, as the Elders were represented as being a low-down lot of scoundrels and blacklegs; and I learned that the people residing there were determined to stamp Mormonism out of their midst. I want to state that I had fully weighed all these things, and the chances of being able to make the journey in safety, and of course relied on a power superior to man, to guide my actions. After leaving Centerville and walking a few miles, I did something that I have often wondered at, and to this day whether I did right or wrong is not clear to my mind.

Knowing that the citizens of the country were acquainted with the fact that we wore our garments as underclothing, and fearing if I fell into the hands of a mob and my body was searched for evidence of my identification my garments might give me away, I

took them off, rolled them up in a neat package and climbing a bushy tree, concealed them among the branches.

My course now lay along an old unused railroad track leading from Centerville to Buffalo. This track had been torn up during the war, and had never been repaired. It ran through a wild, heavily timbered country with no habitations visible for some miles. While passing along through this part my eye caught sight of two men partially concealed just ahead of me. Had there been any doubt in my mind as to their having seen me I would probably have made a detour, and gone around them. But, like a flash it came to me, that they were there to intercept any Elders that might be going to Cane Creek; and knowing that I was in for it, I walked boldly forward. As I came up they met me with the usual "Hello, thar, stranger!" to which I answered, "Hello yourselves!" They asked me to sit down with them on the track, as they wanted to talk to me. With this I complied, and they then began to ply me with questions, as to my business, where I was from, and where I was going, and the reason I was traveling afoot. I answered their questions by stating I was going down towards Wayne County in search of a job of cotton picking, that I was somewhat acquainted there, etc. And in reply to their questions as to whom I knew there, I told them the Praters, the Rileys, the Jobs, Newburns and some others, taking care to select the names of such as from a previous acquaintance I knew were hostile to the Mormons. As was customary among laborers there in warm weather I had thrown my shirt open in the front, which fact they were not slow to notice, as my breast was exposed; and one of them remarked that I wasn't tanned up very badly. I said my health had been poor and I had not done much out-door work of late. They still seemed suspicious and offered me some tobacco to chew. I acccepted it, and having been formerly a user of the weed before going on my mission, it did not make me sick. The men now suggested that as they were out hunting they might as well walk along a little way with me; and so we started out slowly, talking as we went. Just ahead of us was a high trestle work, that we had to walk over. They asked me if walking over trestles made me dizzy. One of them said it made him dizzy, but it didn't affect Joe; and suggested that Joe go ahead and I should follow him while the other fellow brought

up the rear. I thought it was perhaps a plan to push me off, and claim it to have been an accidental fall on my part, as in all probability such a fall would have killed me instantly; but to have shown any fear or suspicion of them at that time would have been fatal to the character I was assuming, therefore I agreed to the proposition, and we started out in the order named with a full determination on my part that if I went over one of them should accompany me. After walking some distance we stopped and held another parley in which they came out and frankly told me that I could go no further; that if I was not a Mormon Elder myself, people would take me for such, traveling afoot as I was, and I would be killed as the others had been; that the whole country was ablaze with excitement, that the killing of Gibbs and Berry was a justifiable act, as they had been seducing all the women they had baptized, etc., and the Mormons must be rooted out. If I chose I might go back but I could not proceed. I laughed at what they said and told them if I was liable to be killed for a Mormon preacher I would stay with them a few days until the present excitement was allayed, or perhaps I might get a job of work in their neighborhood as I was not particular if I secured employment of some kind. After some further talking they said I might proceed but to go by the way of Hoenwall instead of Cane Creek. I thanked them for the suggestion and we separated, I to resume my journey, and they to resume their watch for some Mormon Elder (B. H. Roberts, I presume) who would be bold enough to try to reach his friends on Cane Creek.

When I reached Buffalo River I was at a loss just which way to go, as the road was not at all familiar, I having traveled it but once before, and that in the winter when there were no leaves on the trees; and I dared not make enquiries, for be it remembered that I had been warned to go by the way of Hoenwall,and should some party be still watching to see if I followed the suggestion, and find that I did not intend to do so, I might not be allowed to proceed. But I knew enough of the country to know that I was not more than four or five miles from Cane Creek, and so turned aside in the woods to wait until darkness came to hide me, as I did not dare to go farther in daylight. When night had come I started out again and selecting what seemed to me to be the best route or trail, I

proceeded very cautiously, and at about eleven o'clock came to a little creek that seemed somewhat familiar to me on account of its peculiar looks. It was named *Slippery*, and flowed into Cane Creek as I remember about two miles below Brother Condor's house. I followed this creek down until it came to the larger creek (Cane) and then I knew where I was. I can assure you I felt much better than when rambling through the woods uncertain as to whether I would come to the proper place or not. I now proceeded quietly up the creek until I came to the house of Brother Talley, and thought it would be a good idea to wake him up, and get him to go to Brother Condor's with me, or at least to give me some information of the true condition of affairs so I might know just how to proceed. So I knocked at the door and his dogs barked around me, (as only southern dogs can bark) and made noise enough to have wakened any one, but I could get no reply to my knocking. I told them who I was, what I wanted of them, and asked that I might be allowed to come in and at least talk with them, but all to no avail. I could get nothing from them although I could hear them at times whispering among themselves. Not daring to remain in argument too long for fear of being overheard by some one else, I finally left just as wise as when I came, with this conviction firmly settled in my mind, that they dared not come to the door for fear of being killed. I learned afterwards that this was the case; they thought it was the mob trying to test their loyalty to the Elders, and felt if they opened the door to let in a supposed Mormon Elder they would all be killed.

From Brother Talley's I went on up the creek to the Condor homestead, my experience having convinced me that it would be a useless waste of time to try to wake any one else to go with me. Arriving at the house, I saw a glimmer of light underneath the door and heard an indistinct murmur of voices inside. You may remember a large stump just outside the gate. I got behind this to be protected from stray shots from the house should I again be mistaken for a mobocrat by some unseen watcher inside, who might be rendered desperate by what had been suffered by the family. I then threw a handful of gravel against the door to attract attention, when immediately all became quiet inside. I now went to the door and told them who I was and asked to be admitted. A wom-

an's voice then replied and told me to go away, that I had caused enough suffering already there to satisfy the fiends of the infernal regions. That the Elders had been killed, the two sons of the family as well, and the aged mother now lay wounded seriously and might die at any time, and she begged me to go away and leave them alone. But I had come too far to be out-argued this time, and boldly told them that I would not do it; I was not a mobocrat, but what I claimed to be, and insisted on giving details of my visit to them in the previous winter to substantiate what I said. By this time Brother Condor, who had been asleep up stairs, had been awakened, and came down and began to talk to me, recognized my voice and let me in. On entering all were glad to see me for a minute and then fear came over them. Brother Condor said the roads were all guarded and the mob would know I had come in and would soon be there, and I would be killed and perhaps some of them as well. In fact I never saw people so badly frightened as they were, and also the kind neighbors who were sitting up with Sister Condor. But I told them there was no danger; that I had been very careful, and in coming down Slippery Creek (which Brother Condor said was guarded) not even a dog had barked at me. I wanted to know just how matters stood, who was killed and who was wounded, and all connected with it. Then they told me, the first facts I had received. That Elders Gibbs and Berry and the two boys were all killed and had been buried; that Elders Jones and Thompson were unharmed and safe among friends; that my visit could do no good and they were anxious for my safety and wanted me to go as soon as I would. I had had nothing to eat since early in the morning and it was now one o'clock in the night; so they prepared me something to eat, and a lunch to take with me, and after staying just one hour at their house, I left. I will not give the details of the killing of the Elders as told me there, as you are fully acquainted with them. But I will say that when I fully understood that all was done that had been done, the dead buried, the others unharmed and in a place of safety, I felt to leave the enemies' country as soon as possible. I will say for Brother Condor, although he felt very bad, yet his faith in the Gospel was not weakened by what he had passed through; he acknowledged the hand of the Lord in his bereavement. His wife,

who was propped up in bed smoking a cob pipe, did not seem so resigned as he did; but I could overlook that in her, suffering as she was both in body and spirit. Brother Condor insisted that in going away I should follow no road or path for fear of being captured by the mob. The moon was just rising above the tree tops when I bade them all good-by at the house. Brother Condor went a short distance with me to the edge of the timber, and then in parting told me to keep my face in the direction of the moon, and in about four miles I would come to the Buffalo River somewhere near the old railroad bridge, and as I knew the track was on my left, I need not get lost.

I need not tell you of my journey in the night through that four miles of woods, with neither road nor path to guide me; of the briers and brambles I came in contact with; the fallen trees to clamber over; the thickets to penetrate; and last but not least, the dew that soaked through my clothes and wet me to the skin, and made my boots, which were new and unbroken, draw my feet up till I could hardly walk. Suffice it to say that just as day was dawning I came to the river, close to the bridge. Hunters were out hunting game with their hounds. I could hear the dogs baying in all directions, and the road to the bridge ran through a lane for about a mile, with farm houses close on either side. I did not know just what to do; to go ahead would mean, perhaps, discovery by some one not friendly, and my appearance, to say the least, would excite suspicion; and to remain concealed for a whole day and wait till night did not suit me, because I knew Elder Robinson and my friends on Blue Creek would be full of anxiety for my safety. While hesitating just what course to pursue, one of those heavy river fogs suddenly settled down on the scene before me and seemed almost to have come on purpose for my benefit. I hastily pulled off my wet boots, and with one in either hand I struck the railroad ties in my stocking feet like a professional tie counter, only I went on the double quick. I could hear the people talking while doing their chores, sometimes but a few rods from me, but I passed through the lane and across the bridge unchallenged and unobserved; and worn out, I plunged into the woods on the other side to rest for a short time. I will say that the fog only lasted long enough for me to get into the woods, and then rose,

and the morning came on as beautiful as bright sun shine could make it. I had now walked steadily for nearly twenty-four hours, and thought to get a little sleep before resuming my journey; but anxiety was too great on my mind. I could not close my eyes; my thoughts kept wandering from my present situation to the Elders in the field, and what effect the murdering of them would have among the people, and I thought of their families at home, and kindred subjects connected therewith, until I gave up all idea of sleep and concluded to go on. I now made the discovery that my feet were swollen so badly that I could not get my boots on, pull hard as I could, so I took my knife and split them open in front and succeeded in getting them on in that way.

Resuming my journey, I had not gone far when in turning a curve in the road I was suddenly brought to a stand-still by three men stepping out of the woods in my path, and I realized that I was again hailed as a suspicious character. Although these men were, neither of them, the ones whom I had met the previous day, they were fully posted in relation to the interview that occurred at that time and boldly charged me with either being a Mormon or a spy, and asked my reasons for returning so quickly, instead of proceeding further south as I claimed was my intention the day before. I replied that I was unfortunate enough to be compelled to travel on foot because I had no money to travel otherwise; that I found the people very much excited over the event that had lately occurred on Cane Creek, and a fear of being mistaken for a Mormon, who I understood always went on foot, had caused me to hesitate on the risks to be run; and further that walking had used me up; that my feet were so badly swollen that I could scarcely travel and had been obliged to cut my boots to accommodate them (which fact showed for itself); and that I had concluded to go back home and let cotton picking go for the present.. Now, whether my experience of the day before had enabled me to get up a better line of defense to justify my proceedings, or whether these men were less suspicious than the others, I do not know. But I succeeded with less difficulty than upon the other occasion in maintaining the character I had assumed. Finally with many admonitions of caution lest I be taken for a Mormon, they allowed me to proceed. My walk from there to Centerville was uneventful.

I crippled along until I reached Centerville, then took the little narrow gauge back to Gillem. At Gillem I would have to wait for about four hours for the regular express to come along to take me on to McEwen, and as I had but three dollars in money and I knew my companions had none, I thought I would walk a few miles and stop with a friend, and then walk through the next day and save my money to buy some new boots. But after going a mile or two a feeling came over me not to proceed but to go back and take the train and go on to McEwen that night. The more I thought of it the more convinced I was that such would be the proper course to pursue, and I acted accordingly. I went back to Gillem and waited for the train and arrived at McEwen about eleven o'clock at night. It was still four miles to Mr. Choats where I had left Elder Robinson, but I walked out there in about an hour, waked up the family, and found him gone. You may remember that you wrote me a letter from Nashville, asking us to come there as soon as we could and meet you at Gilchrist's Hotel. I had been gone longer than I anticipated, and Elder Robinson and Mr. Choats' family had come to the conclusion that I had met with the fate of the other Elders, and he, Elder Robinson, had gone on that night to Billy Hooper's with the intention of proceeding immediately to Nashville in the morning, having guessed from the writing and postmark the letter was from you and opened it. I now could see the reason why I was impressed to go back to Gillem and wait for the train; if I had not done so all the next day I would have been traveling west towards McEwen, and he would have been traveling east towards Nashville. As it was, Mr. Choats mounted a boy on a horse and had him go to Hooper's and stop him until I came along. I will say nothing concerning our walk to Nashville, over one hundred miles, which we made in two and a half days, although if time permitted there might be several items of interest connected with it. But suffice it to say, that at the end of that time two travelers, one of them at least, tired, weary, and foot-sore, might have been seen walking along the pike that passes by the penitentiary and leads into the city of Nashville. I had been at the Gilchrist hotel and was somewhat acquainted in the city and had no difficulty in finding the place where you requested me to meet you. But when the clerk re-

ferred to the hotel register he announced that you had been there some three or four days ago, but had gone and he knew not whither. Of course this news was quite a disappointment to us and left us in a quandary how to proceed. But remembering there was a branch of the Church at Baird's Mills, in Wilson County, we concluded to go there for the present as we had no money to wait at the hotel. Elder Robinson was for going on that night by train, as we had enough money between us to pay our fare there, but I felt otherwise. I said I was worn out with the journeying of the last few days, and that we would stay in town that night and have a good rest and then start the next morning and walk the distance, so we bought a big melon for our dinner, having had none as yet, and then to loiter away the balance of the day went down to the depot. We asked at what time the train left for Wilson County, (Baird's Mills) and were told that it would be about six in the evening, and if we wished we might remain in the waiting room until that time. Now that is just what we did wish, for some place to lounge around and spend the day instead of going to a hotel where we would have to pay for lounging around. After awhile I left the waiting room and sauntered out for no apparent object or purpose, and seeing a crowd gathered at some distance curiosity prompted me to see what was attracting them. After elbowing my way among them I found they were viewing two caskets, and heard the words "Mormon Elders, killed on Cane Creek," and upon investigation found it to be really the bodies of Elders Gibbs and Berry, that had been buried at Cane Creek only a few days before. And then I knew you or.some one else was with them. I hastened back and found Elder Robinson and told him what I had discovered and we put ourselves on duty as sentinels to await developments. Nor had we long to wait until we saw Elder Thompson approaching, who seeing us at the same time, motioned us to follow him and then turned and left the depot. I need not dwell upon our meeting and the subsequent meeting of you and me in the waiting room, where you were waiting in disguise, nor to other events, including a visit with you to the newspaper offices to try to get the true condition of the affair before the public,and your final conclusion to send me home with the bodies of our brethren, instead of coming yourself as you had anticipated. All this you will remember,

and I will not refer to them, and only say that that same night about twelve or one o'clock, if my memory serves me right I left Nashville on my homeward trip. Nothing of importance occurred until I arrived at Cairo, Illinois. There a drunken fellow came aboard the train who claimed to be a nephew of the preacher that headed the mob at Cane Creek, and who was killed by young Hudson or Condor at the time, and swore he would kill me, for you will know that on the train I was a noted character. "Some Mormon preachers had been killed down in Tennessee. They were said to be guilty of all the crimes imaginable, including seduction and adultery, which was part of their religion, and the people down there stood it as long as they could and then killed them as they ought to have done, etc., etc., and this fellow is now taking their dead bodies back to Zion."

These and other remarks of a similar kind greeted my ears every few minutes, so that everybody knew who I was. Consequently when the preacher's nephew came aboard he had no difficulty in finding me. But the officers prevented any hostile demonstration on his part further than cursing and swearing at me in particular and the whole Mormon Church in general. We had to cross the river and change cars at Cairo and the conductor would not allow the corpses again to be put aboard the cars, but they were set on the ground, and the people yelled, "Throw them in the river." I produced and pointed out the certificates of death, showed they had died from gun-shot wounds, and not from any contagious disease, and showed the tickets to Kansas City and demanded my rights, and defied them to proceed without me and the bodies of the Elders. Finally when they saw they could not bluff me and after wrangling for a few minutes with the train waiting to start, I was allowed to put them on the cars. At Kansas City you will remember you were to have a man meet and assist me, and gave me his address. But I could find no such person. I bought tickets for the Elders (dead men's tickets) and myself from here to Utah. We had to change depots, and I had a repetition of the Cairo scene. Notwithstanding the certificates of death and the exhibition of their tickets the trainmen would not allow me to put them on the cars, the conductor declaring he would quit his job first if the company wanted them taken. Here a compromise was worked up. I was

allowed to put them on the platform and lash them with ropes to prevent their shaking off. The night came on wet and rainy and I felt that perhaps the ropes might, by getting wet, break, and so I took another turn at the baggage-master and succeeded in getting permission to put them inside at the next station. Thus matters went on until I arrived at Pueblo, Colorado, where I met the first kind word that I had received on the whole trip, from a big yard-master, with a Cleveland badge on his breast. You will remember it was just previous to Cleveland's first election.

I had to lay over in Pueblo for a few hours and also change cars, and this man insisted that I go in the office and rest myself and he would wire Brother Morgan as to my whereabouts and also see the coffins were properly transferred, all of which he did as promised. I soon after fell in with Sheriff John Turner, of Provo, and was also met the next day by the special car that came to meet the bodies, and I was once more among my friends.

PRAYER.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day,
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God.

TENNYSON.

THE PERSONALITY OF GOD.

BY ELDER FRED. W. CROCKETT.

What kind of being is God? To this question there are diversities of answers and opinions, so far different that one shudders at the thought of reconciliation. One contends that He is mere spirit, while another dives deeper into absurdity and as a result of his explanation establishes the inconsistent theory that God has neither parts nor passions; that He is not a substance and is everywhere and nowhere at the same time. Thus we see the many conflicting ideas with respect to the make-up and nature of God. At this juncture the question may be asked, since the matter is of vital importance to our future welfare, as we have seen from the above statements, how are we to ascertain the true character of God and thus determine the correctness or erroneousness of the above mentioned theories? To this I reply let us go to His witnesses and from them glean the necessary information.

God created man in His own image. This must be counted as a collateral evidence that there is at least a striking similarity between God and man. When we behold man, we behold also the likeness of the Creator Himself. In the book of Genesis we are told that after the great deluge when man was destroyed for his disobedience, the earth resumed its natural beauty. The Prophet Noe by way of gratitude and appreciation for the great kindness and favor of which he had been the recipient, built an altar to the Lord and offered up burnt offerings demonstrative of his thankfulness. The Lord smelled the sweet savor that arose from the altar and said in His heart, I will no more smite everything living as I have done (Gen. 8: 21). We are forced to conclude from this part

of scripture that God has at least one of the senses possessed by man, namely, the sense of smell. These evidences may appear to some as weak and insignificant, but how can they be explained away? Some no doubt will assert that the evidence is taken from the Old Testament, and that renders it invalid and unreliable because it is said that Christ nailed the old scriptures to the cross. This argument, however, is not only unreasonable, but absurd and illogical. Christ's doing away with the old law does not rob it of its divine origin or establish the fact that it is not the word of God. The Old Testament is just as much the word of God as the New. The same God that created Adam lives today, and instituting a law through His only begotten Son does not take one iota of divinity from the old law. Christ, Himself, said before the New Testament was extant, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John 5: 39).

We are told that Moses, Nadab, Abihu and seventy of the elders of Israel saw God and there was under His feet as it were a paved work of sapphire (Ex. 24: 10). Further along in the same book we read that when Moses had made an end of communing with the Lord upon Mount Sinai, two tables of testimony were given him which were written by the finger of God (Ex. 24: 21). Moses tells us that the Lord spoke to him face to face as a man speaks to his friend.

Thus far we have obtained all of our evidence affirmatory of the personality of God from the Old Testament. Let us now turn our attention to the New, and perchance it may afford additional proof that will strengthen the testimony already produced.

After feeling the keen agonies of torture and the heart-bursting pains of the cross our Savior died, was buried and was resurrected. They who gazed in tender sympathy and in awful sorrow upon the inspiring countenance as it languished upon the cross and as the last shade of life faded away, also beheld the body reanimated and the glorious victor shining with immortal light. Three days after the crucifixion the beloved Son arose and for many days walked and communed with His chosen subjects. They to whom He manifested Himself after His resurrection stood in awe and wonderment. They had witnessed His life ebb away on Mount Calvary, but they had quite forgotten what He told them on one occasion while in Galilee,

that on the third day He would arise. Nevertheless He who had died was now before them. They stood in an attitude of fear, supposing they had seen a spirit, and the Master, fully understanding the situation, made the following reply: "Behold my hands and my feet, that it is myself; handle me and see, for a spirit hath not flesh and bones as ye see me have."

This proving insufficient to convince their skeptical minds, He asked for meat "and they gave Him a piece of broiled fish and honey comb, and he did eat before them" (Luke 24). Here was the Savior —a resurrected being—eating before His disciples to convince them that though He had suffered death He still lived with a body of flesh and bones. Let us not lose sight of the fact that it was with this identical body of flesh and bones that He ascended to heaven. Paul the apostle declares in writing to the Hebrews that Christ was the brightness of His Father's glory and the express image of His person (Heb. 1: 3).

Taking the foregoing in its literal and true sense we plainly see that God is as Christ was after His resurrection, a personal being, with a body of flesh and bones.

As further evidence corroborative of the matter under consideration, we read of Stephen at the time he was stoned looking up into heaven and beholding Christ at the right hand of the Father (Acts 7). Who, I ask, can in front of this mass of testimony now produced, deny the personality of God? Is any man so incredulous and bereft of discernment that he sees no beauty or grandeur in the divine fact of the personality of God? After this abundance of incontrovertible testimony who can advocate the illogical theory that God is a mere spirit?

In my estimation it seems that no heart susceptible to the entertainment of divine truths can in any way avoid the acceptance and advocacy of the facts arrived at in the above argument.

CREATION.

What field for thought this word supplies,
O'er which to range 'mid earth and skies;
Nor can the great Creator's plan
Be fathomed by the mind of man.

Wonders in science, art, and skill,
Combine the ethereal space to fill
With worlds and systems eternized,
For spirit homes celestialized.

Sun, Moon, and Stars have worshiped been,
And fabled into fancied gods;
By sons of Him who made them all,—
His works adored, but not His words.

This earth was once in beauty dress'd
Celestial hands arranged it all,
For perfect man, and happiness,
In which he dwelt before the fall.

Painters may sketch with rarest skill,
In all the fairest colors known;
And yet the lily of the field,
Surpasses aught that they have shown;

The sculptor too in faultless form,
May shape the image of his mind;
And yet how worthless when compared,
With life in forms, by God enshrined!

The chemist may the air dissolve,
And all the gases separate;
Its vital power for man destroy,
Disease and death thus generate.

No other science makes pretense,
Nor can so well all nature scan;
'Twill analyze and synthesize
All compounds known to search of man.

For life all elements designed,
Our God created—then ordained;
By skill dissolved, transposed, and changed,
They're means of death—life is not gained.

Thus there is proof that all God's works,
By loftiest science are combined;
To earth—to man, this law applied,
Will bring perfection as designed.

The streams of water in the earth,
Like veins and vital blood in man,
Convey life's thrill to all its parts,
'Tis in the great Creator's plan.

Each change of seasons on the earth
Gives vigor to productive powers;
From day and night, to human life,
Comes vital strength from restful hours.

The air we breathe, is food to earth,
Like man, it could not live, but in it,
And viewed in every thoughtful light,
Is type of men who dwell upon it.

It lives, and moves, and honors law,
Sustains humanity and others,
In bearing and in feeding life,
Becomes the very best of mothers.

How well its author must have known
The wants of those for whom created!
How well intelligence divine
Knew earth and man must be related.

Nay earth hath more than honored law,
Has borne the curse and sins of others,
And with its like in all the spheres,
Shall e'er in kinship be as brothers.

So much like man is earth itself,
That born again they both must be;
By water cleansed, by fire refined,
From taint of sin shall both be free

Earth, air, and water all agree—
Their powers of element combine,
And act in perfect harmony,
To consummate the grand design.

The heavens are high above the earth,
But earth than they shall higher be,
And with exalted worlds on high,
Shall dwell in glory numbered three.

All living things thus joined in life,
Naught can exist with power to sever,
For man and worlds shall being have,
And by God crowned, be His forever.

Samuel W. Richards.

THE BUILDING OF A MAN.

BY ELDER H. W. NAISBITT.

In all divine procedure as seen or revealed there is nothing superfluous; everything has its uses, and where human observation has failed as yet to apprehend this, the conclusion from things known is, that final discovery is inevitable.

Now man, it is said, is the highest, the most important product of *this* earth at least; to him all things are subservient; for him all things were made. So far as other creations are concerned, he may be, is, "a little lower than the angels," and Shakespeare's immortal apostrophe may not be strictly applicable to every phase of tribal or national development; yet the highest, the brightest, the best, are simply the outgrowth of faculty inherent in the lowest, however dormant or incapable of present manifestation; for throughout the fleeing centuries it has not been found that any new faculty has been engrafted into man's constitution or forced upon him by any outside pressure; the normal powers, faculties, etc., have but been quickened, cultivated, enlarged by necessities and use.

It is easy to perceive that while the Creator "made man upright, he hath sought out many inventions," and the legitimate action of personal endowment has been dwarfed, perverted, or abused at the instance of power, whatever form that power might assume.

Holy writ affirms that "God hath made of one blood all the nations of the earth," but Science presumes to classify and by inference at least, would establish a series of creative efforts, ignoring all the forces of ages and conditions which with isolation and fostered enmity between the parts, made new types possible in the human, as modifications and types within the memory of a genera-

tion, have been made easy in the animal kingdom. Not that new forms of animal life have been evolved or created, but variety at the instance of intelligence has established the type.

The further inference follows, that when the primitive unity or homogeneity of humanity was infringed upon; when sin entered into the world and human passions began to exert themselves; when war and collision suggested dispersion; isolation, climate, diet, kingcraft and priestcraft operating upon sensitive faculty created bias, prejudice, hatred, and war, even to the death.

Is it then possible that the present diversity, while subject to and no doubt utilized in the divine purpose, is it possible, we ask, that the nationalities and tribal relations of the earth are truly artificial, the product of human device, and sustained today by the plausible theories of nationalities? Or do they exist at the instance of conquest, of which there are quite modern instances in plenty, where power has overthrown old institutions, compelled the change of language, and subjected past loyalty to strain so severe and far reaching, that a later generation would be unfamiliar with the tongue, the habits, and the institutions of their fathers?

For men are the product of institutions. The Mongolian, Americanized for a generation, is unlike his fathers; the Hawaiian is not what he was before the advent of Captain Cook; our aborigines are but a shadow of what they were when the Pioneers crossed the plains. The processes of modification and amalgamation are going on in these United States under the same law that operates in Alsace and Lorraine under German rule, in Hungary and Poland under Russian domination, and everywhere else, as observation will establish.

The agencies of modern civilization, however, are only beginning to be felt in the breaking down of the antiquated barriers erected by usurpation; schools and culture, the printing press and books; facilities of travel and the attrition of contact, are demonstrating on a colossal scale, that there is no essential enmity between the varied sections of mankind. World's fairs, international exhibitions, commerce and barter, travel and experience are the alchemists which are dissolving the crust formed of craft and solidified by age; men are appearing before each other in the guise of friends; free intercourse and interchange of products are impressing

upon the universal mind the idea that humanity is one, that the hitherto isolated individualities and nationalities are a necessity, and can be a blessing to each other.

Even the preaching of persecuted, emasculated Christianity, has been a potent factor in creating international comity; in uprooting superstition; in broadening the thought; and preparing the way under Providence, for the revealment and propagation of that higher—because purer and more potent—doctrine of the Gospel, which alone presents the unity of divine purpose and of divine procedure, and applies this to the almost obsolete idea of man's unity by creation and brotherhood. Hence the irrefragable conclusion that revelation from the Creator is absolutely needed for the working out of human destiny as it appears to the prescient mind of "Him with whom we have to do!"

All the organizations and institutions of man's wisdom have been the outgrowth of special intention to perpetuate a special type. French institutions and rule have been used expressly; English methods have been used successfully; and our young nation prides itself, as its predecessors did, in securing the love and allegiance of the subject, his loyalty and life, to the support and furtherance of this nationality. Even the iconoclast in either country evinces no intention of nullifying but rather of increasing, establishing, perpetuating, consolidating, or extending this local national thought beyond the boundaries of its original domain.

In all this there is little thought of manhood building in the abstract, but the Englishman *per se*, the German, the Frenchman, the American is the desired product of friction, discipline, training, and education. Travel and experience obliterate this narrowness, and the intelligent man of opportunity becomes generous, cosmopolitan, "a man of the world," assimilating to the type of a veritable child of God, although early association may have woven its poetic tendrils into the very fibres of his heart.

It would appear to the looker-on as if these ideas should be fundamental in this glorious country of ours, and that in the education of its future citizens, every part of man or woman nature should be certain of all needed culture; not the mental only, but the industrial; not the two combined alone, but the spiritual or religious also; because the religious faculty is imbedded in

human nature. It is this which gives man preeminence over the animal kingdom; it is the crown of humanity; perverted, it becomes superstition; enlightened, it becomes Christian, or why boast ourselves as being a Christian nation? Why engage in a war the essence of which was declared to be Christianized humanitarianism? Besides, if God is a myth, if religion is a nonentity, if there is nothing beyond local responsibility differing in China and America, in Spain and Cuba, upon what does the superstructure of social morality, integrity, and righteousness rest, or can society simply fall back upon the heathenish thought, "Let us eat and drink, for tomorrow we die"?

Not only should "man-building" be based upon the culture of his whole nature, but all his preceptors, his educators should understand this nature and what he hopes to accomplish by its culture. A teacher who is deficient or ignorant of this, is hardly fitted for his high and sanctified office. If great things can be compared with meaner ones, the question might be asked, if a wise man would entrust a valuable farm to one knowing nothing of land or crops? Would he entrust the building of a house to one unacquainted with lumber, brick, mortar, and the intended uses of that house? Or in the arrangement and completion of a dwelling, would an architect be justified in overlooking the room or rooms which typify best the meaning of the word home? Or would it be wisdom to spend all a person's means in embellishing the upper parts, if the foundation was defective, neglected, or unsafe?

The corner-stone of a magnificent edifice always commands special attention; the corner-stone of man-building in the image of God, is the intelligent cultivation of the religious sentiment. And it may be asserted broadly, without fear of contradiction, that no man is a thoroughly competent educator unless he understands the nature, the purpose, the destiny of that rare element of manhood which he may direct or pervert as his ignorance or intelligence may determine.

It is a pleasant thing to contemplate, it is a grand thought to cherish, it will be sublime when universal and heavenly in its full fruition, for it can hardly be appreciated or realized now. But the Church Schools of Utah have seized upon this idea in the spirit thereof. Many professors and teachers are now grappling with

this essential dogma; theology is being taught systematically; young men and women are learning the alphabet of life; "the powers of the world to come" are being invoked in the acquisition of knowledge; they now see (if dimly) the outlines of their earthly mission. A few are "seeking wisdom as for hidden treasure;" impressions are being formed, and there are already indications of the development of a new type of manhood and womanhood, the product of new and effectual institutions, because divine. The day is not far distant when traversing the continents and isles of the sea, men shall say of such, "that man (or woman) was born in Zion," just as the world have said, "that man is a Jew," or of Israel. The influence of God-given institutions is written on his forehead where faithfulness and obedience have been the maxim of his generations.

It is religion (true religion) that must save the world; sectarianism cannot do it; education (intellectual) cannot do it; superstition cannot do it; nor science, nor politics, nor wealth. God hath determined that it shall be done by Jesus Christ; by the preaching of His Gospel; by the aid of His Priesthood and the growth of His Church, with the aids and auxiliaries thereof; among which are all organizations "from the kindergarten to the university," each breathed upon by His Spirit, illuminated by inspiration, guided by principles revealed from heaven, and applied to every condition of man upon the earth, from "the hewer of wood and drawer of water" to the statesmen and rulers in the high places of the earth!

It is a great thing to have made a beginning; to hold the keys; to con the alphabet, and to study the science of eternal life. The intelligent workers may be few; they may only know from hour to hour what they shall do next, yet if they know the voice of God, if susceptible to the whisperings of "the still small voice," there will be advancement, "slow but sure," "without observation," yet like the temple of Solomon "rising like an exhalation," "without even the sound of ax or hammer or any tool of iron being heard therein."

It is the mission of the Church of Jesus Christ of Latter-day Saints to solve this educational problem. It was no empty boast made by the Prophet when he said, "*I combat the errors of ages;* I

meet the violence of mobs; I cope with illegal proceedings from executive authority; *I cut the Gordian knot of powers; I solve mathematical problems of universities with truth—diamond truth,* and God is my right hand man!"

There is a mania for enlightenment which is one-sided, in that it only considers material things. The world is becoming "heady, highminded, lovers of themselves, rather than lovers of God;" self-laudation and personal aggrandisement is the spirit of the age; "great *I* and little *u*" foreshadows trouble; men are left to themselves, having no use for God, for faith, for religion, for truth, or their fellow-man, only as he may be used as a lever to lift themselves to power.

Mormonism is God's protest against this drift; the teachings of His servants are a protest against selfishness, and the asserted shrewdness of worldly wisdom. The Church Schools are a protest against education without religion, against the cultivation of the head and neglect of the heart; and (shall it be deemed presumptuous to say) unless "the little leaven can leaven the whole lump," the boasted education of this age, scholastic, political, financial, and religious, will fail to stem the flood of immorality which threatens us this very day. Our institutions will go down, our liberties will be overthrown, and our example will perish from the earth. The homes, the schools, the pulpits, the forums of the land must stand for purity, for honor, for manhood, for faith and God, or catastrophe is as inevitable as the fate of the nations of old, who gave themselves up to pleasure and "perverted the right way of the Lord."

FRIENDSHIP, LOVE, AND TRUTH.

When friendship, love, and truth abound
 Among a band of brothers,
The cup of joy goes gaily round,
 Each shares the bliss of others.
Sweet roses grace the thorny way
 Along this vale of sorrow;
And flowers that shed their leaves today
 Shall bloom again tomorrow.
How grand in age, how fair in youth,
Are holy friendship, love, and truth!

On halcyon wings our moments pass,
 Life's cruel cares beguiling,
Old time lays down his scythe and glass,
 In gay good-humor smiling;
With ermine beard and forelock gray,
 His reverend front adorning,
He looks like winter turn'd to May,
 Night soften'd into morning.
How grand in age, how fair in youth,
Are holy friendship, love, and truth!

From these delightful fountains flow
 Ambrosial rills of pleasure;
Can man desire, can heaven bestow,
 A more resplendent treasure?
Adorn'd with gems so richly bright,
 We'll form a constellation,
Where every star, with modest light,
 Shall gild his proper station.
How grand in age, how fair in youth,
Are holy friendship, love, and truth!

MONTGOMERY.

ORIENTAL RELIGIOUS FAITHS.

I.

HISTORICAL JUDAISM.

BY REV. DR. H. PEREIRA MENDES, NEW YORK.

Our history may be divided into three eras,—first, the Biblical era; second, the era from the close of the Bible record to the present day; third, the future.

The first is the era of the announcement of those ideals which are essential for mankind's happiness and progress. The Bible contains for us and for humanity all ideals worthy of human effort to attain. I make no exception.

The attitude of historical Judaism is to hold up these ideals for mankind's inspiration and for all men to pattern life accordingly.

The first divine message to Abraham contains the ideal of righteous Altruism—"Be a source of blessing." And in the message announcing the Covenant is the ideal of righteous egoism, "Walk before me and be perfect;" "Recognize me, God; be a blessing to thy fellow-man; be perfect thyself!" Could religion ever be more strikingly summed up?

The life of Abraham, as we have it recorded, is a logical response, despite any human failing. Thus he refused booty he had captured. It was an ideal of warfare not yet realized—that to the victor the spoils do *not* necessarily belong. Childless and old, he believed God's promise that his descendants should be numerous as the stars. It was an ideal faith! That also, and more, was his

readiness to sacrifice Isaac,—a sacrifice ordered to make more public his God's condemnation of Canaanite child sacrifice. It revealed an ideal God, who would not allow religion to cloak outrage upon holy sentiments of humanity.

To Moses next were high ideals imparted for mankind to aim at. On the very threshold of his mission the ideal of "the fatherhood of God" was announced,—"Israel is my son, my first born," implying that other nations are also his children. Then at Sinai were given those ten ideals of human conduct, which, called the "Ten Commandments," receive the allegiance of the great nations of to-day. Magnificent ideals! Yes, but not so magnificent as the three ideals of God revealed to him,—first, God is Mercy! second, God is Love! third, God is Holiness!

"The Lord thy God loveth thee!" The echoes of this are the commands to the Hebrews and to the world: "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy might;" "Thou shalt love thy neighbor as thyself." "Thou shalt not hate thy brother in thy heart; ye shall love the stranger."

God is Holiness! "Be holy! for I am holy;" it is God calling to man to participate in His divine nature.

To the essayist on Moses belongs the setting forth of other ideals associated with him. The historian may dwell upon his "Proclaim freedom throughout the land to its inhabitants." It is written on that Liberty Bell, which announced "Free America!" The politician may ponder upon his land-tenure system; his declaration that the poor have rights; his limitation of individual wealth; the relation he established between church and state. The preacher may dilate upon that Mosaic ideal, so bright with hope and faith,—wings of the human soul as it flies forth to find God,—that God is the God of the *spirits* of all flesh! It is a flash-light of immortality upon the storm-tossed waters of human life. The physician may elaborate his dietary and health laws, designed to prolong life and render man more able to do his full duty to society.

The moralist may point to the ideal of personal responsibility. The exponent of natural law in the spiritual world is anticipated by his "Not by bread alone does man live, but by obedience to divine law." The lecturer on ethics may enlarge on moral impulses, their correlation, free will, and such like ideas; it is Moses who

teaches that the quickening cause of all is God's revelation—"our wisdom and our understanding," and who sets before us "Life and death, blessing and blighting," to choose either, though he advises "choose the life." Tenderness to brute creation, equality of aliens, kindness to servants, justice to the employed! What code of ethics has brighter gems of ideals than those which make glorious the law of Moses?

As for our other prophets, we can only glance at their ideals of purity in social life, in business life, in personal life, in political life, and in religious life. We need no Bryce to tell us how much or how little they obtain in our commonwealth to-day.

So, also, if we only mention the ideal relation which they hold up for ruler and people, that the former "should be servant to the latter," it is only in view of its tremendous results in history. For these very words licensed the English revolution. From that very chapter of the Bible the cry, "To your tents, O Israel," was taken up by the Puritans who fought with the Bible in one hand. Child of that English revolt, which soon consummated English liberty, America was born, herself the parent of the French Revolution, which has made so many kings the servants of their peoples. English liberty! America's birth! French Revolution! Three tremendous results truly! Let us, however, set even these aside, great as they are, and mark those three grand ideals which our prophets were the first to preach.

First, universal peace, or settlement of national disputes by arbitration. When Micah and Isaiah announced the ideal of universal peace, it was the age of war, of despotism. They may have been regarded as lunatics. Now all true men desire it, all good men pray for it. And bright among the jewels of Chicago's coronet in 1893, was her Universal Peace Convention.

Second, universal brotherhood. If Israel is God's first-born, and other nations are therefore his children, Malachi's "Have we not all one Father?" does not surprise us. The ideal is recognized to-day. It is prayed for by Catholics, by Protestants, by Hebrews, by all men.

Third, universal happiness. This is the greatest. For the ideal of universal happiness includes both universal peace and universal brotherhood. It adds being at peace with God, for without

that happiness is impossible. Hence the prophet's bright ideal that one day "All shall know the Lord from the greatest to the least," "Earth shall be full of the knowledge of the Lord as the waters cover the sea," and "All nations shall come and bow down before God and honor his name."

Add to these prophet ideals, those of our philosophers. The "Seek wisdom" of Solomon, of which the "Know thyself" of Socrates is but a partial echo; Job's "Let not the finite creature attempt to fathom the infinite Creator;" David's reaching after God! and then let it be clearly understood that these and all ideals of the Bible era are but a prelude, an overture. How grand, then, must be the music of the next era which now claims our attention! The era from Bible days to these.

This is the era of the formation of religious and philosophic systems throughout the east and the classic world. What grand harmonies, but what crashing discords, sound through these ages! Melting and swelling in mighty diapason, they come to us to-day as the music which once swayed men's souls, now lifting them with holy emotion, now mocking, now soothing, now exciting. Above them all rang the voice of historical Judaism, clear and lasting, while other sounds blended or were lost. Sometimes the voice was in harmony; most often it was discordant as it clashed with the dominant note of the day. For it sometimes met sweet and elevating strains of morality, of beauty, but more often it met with the debasing sounds of immorality and error.

Thus historical Judaism would harmonize with Confucius' insistence of belief in a Supreme Being, filial duty, his famous "What you do not like when done to you, do not unto others," and with the Buddhistic teachings of universal peace. But against what is contrary to Bible ideal, it would protest, and from it it would hold separate. If future research should ever reveal an influence of Jewish thought on the three great Oriental faiths, Buddhism, Zoroastrianism and Confucianism, all originally holding beautiful thoughts, however later ages have obscured them, would it not be partial fulfillment of the prophecy, so far as concerns the East—"that Israel shall blossom and bud, and fill the face of the earth with fruit?"

In the West, as in the East, historical Judaism was in harmony

with any ideals of classic philosophy which echoed those of the Bible. It protested where they failed to do so, and because it failed most often, historical Judaism remained separate. Thus, as Dr. Drummond remarks, Socrates was "in a certain sense monotheistic, and in distinction from the other gods, mentions Him who orders and holds together the entire Kosmos;" "in whom all things beautiful are good;" "who from the beginning makes men." Historical Judaism commends.

Again Plato, his disciple, taught that God is good, or that the planets rise from the reason and understanding of God. Historical Judaism is in accord with its ideal "God is good," so oft repeated, and its thought hymned in the almost identical words, "Good are the luminaries which our God created, He formed them with knowledge, understanding, and skill." But when Plato condemns studies, except as mental training, and desires no practical results; when he even rebukes Arytas for inventing machines on mathematical principles, declaring it was worthy only of carpenters and wheelwrights; and when his master, Socrates, says, "It amuses me to see how afraid you are lest the common herd accuse you of recommending useless studies"—the useless study in question being astronomy—historical Judaism is opposed and protests. For it holds that every earnest man is filled with the Spirit of God. It bids us study astronomy to learn of God thereby. "Lift up your eyes on high and see who hath created these things, who bringeth out their host by number. He calleth them all by name, by the greatness of His might, for He is strong in power, not one faileth;" even as later sages practically teach the dignity of labor by themselves engaging in it. And when Macaulay remarks, "From the testimony of friends as well as of foes, from the confessions of Epictetus and Seneca as well as from the sneers of Lucian and the invectives of Juvenal, it is plain that these teachers of virtue had all the vices of their neighbors with the additional one of hypocrisy," it is easy to understand the relation of historical Judaism to these, with its ideal, "Be perfect."

Similarly the sophist school declared, "There is no truth, no virtue, no justice, no blasphemy, for there are no gods; right and wrong are conventional terms." The sceptic school proclaimed, "We have no criterion of action or judgment, we cannot know the

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truth of anything, we assert nothing, not even that we assert nothing; if religion is belief, we have none." The Epicurean school taught pleasure's pursuit. But historical Judaism solemnly protested. What are those teachings of our "Sayings of the Fathers," but protests, formally formulated by our religious heads? Said they, "The Torah is the criterion of conduct. Worship instead of doubting. Do philanthropic acts instead of seeking only pleasure—society's safeguards are law, worship, and philanthropy." So preached Simon Hatzadik. "Love labor," preached Shenangia to the votary of Epicurean ease. "Procure thyself an instructor," was Gamaliel's advice to any one in doubt. "The practical application, not the theory, is the essential," was the cry of Simon, to Platonist or Pyrrhic. "Deed first, then creed." "Yes," added Abtalion, "deed first, then creed, never greed." "Be not like servants who serve their master for price; be like servants who serve without thought of price and let the fear of God be upon you." "Separation and protest" was thus the cry against these thought-vagaries.

Brilliant instance of the policy of separation and protest was the glorious Maccabean effort to combat Hellenist philosophy. If but for Charles Martel and Poictiers, Europe would long have been Mohammedan, then but for Judas Maccabeus and Bethoron or Emmaus, Judaism would have been strangled. But no Judaism, no Christianity! Take either faith out of the world and what would our civilization be? Christianity was born—originally and as designed and declared by its founder, not to change or alter one tittle of the law of Moses. If the Nazarean teacher claimed, tacitly or not, the title, "Son of God," in any sense save that which Moses meant when he said, "Ye are children of your God," can we wonder that there was a Hebrew protest?

Presently the crescent of Islam arose. From Bagdad to Granada Hebrews prepared protests which their Christian students carried to ferment in their distant homes. For through the Arabs and Jews the old classics were revived and experimental science was fostered. The misuse of the former made the methods of the Academicians the methods of Scholastic Fathers. But it made Aristotelian philosophy dominant. Experiment widened men's views. The sentiment of protest was imbibed; sentiment against

scholastic argument, against bridling research for practical ends; against the supposition "that syllogistic reasoning could never conduct men to the discovery of any new principle," or that such discoveries could be made except by induction, as Aristotle held; against official denial of ascertained truth, as for example, earth's rotundity. This protest sentiment in time produced the Reformation. Later it gave that wonderful impulse to thought and effort which has substituted modern civilization with its glorious conquests, for mediæval semi-darkness.

Here the era of the past is becoming the era of the present. Still historical Judaism maintained its attitude. We march in the van of progress, but our hand is always raised, pointing to God. That is the attitude of historical Judaism. And now to sum up; for the future opens before us:

1. The "separatist" thought. Genesis tells us how Abraham obeyed it. Exodus elaborates it: We are "separated from all the people upon the face of the earth" (33: 16). Leviticus proclaims it: "I have separated you from the peoples" (20: 25). "I have severed you from the peoples" (26). Numbers illustrates it: "Behold the people shall dwell alone" (23: 9). And Deuteronomy declares it: "He hath avouched thee to be His special people" (24: 18). And who are the Hebrews of today, here and in Europe? The descendants of those who preferred to keep separate, and who therefore chose exile or death, or those who yielded and were baptized? The course for historic Judaism is clear. It is to keep separate.

2. The protest thought. We must continue to protest against social, religious, or political error with the eloquence of reason—never by the force of violence. No error is too insignificant, none can be too stupendous for us to notice. The cruelty which shoots innocent doves for sport—the crime of duelists who risk life which is not theirs to risk—for it belongs to country, wife, or mother, to child or to society; militarianism of modern nations; the transformation of patriotism, politics, or service of one's country into a business for personal profit—until these and all wrongs be rectified, we Hebrews must keep separate and protest. And we will do so until all error shall be cast to the moles and bats. We are told that Europe's armies amount to twenty-two millions of

men. Imagine it! Are we not right to protest that arbitration, and not the rule of might should decide? Yet, let me not cite instances which render protests necessary. "Time would fail, and the tale would not be told," to quote a rabbi.

How far separation and protest constitute our historical Jewish policy is evident from what I have said. Apart from this, socially, we unite whole-heartedly and without reservation with our non-Jewish fellow-citizens; we recognize no difference between Hebrew and non-Hebrew.

We declare that the attitude of historical Judaism, and, for that matter, of the Reformed School also, is to serve our country as good citizens, to be on the side of law and order and fight anarchy. We are bound to forward every humanitarian movement; where want or pain calls, there must we answer; and condemned by all true men be the Jew who refuses aid because he who needs it is not a Jew. In the intricacies of science, in the pursuit of all that widens human knowledge, in the path of all that benefits humanity, the Jew must walk abreast with non-Jew, except he pass him in generous rivalry. With the non-Jew we must press onward, but for all men and for ourselves, we must ever point upward to the Common Father of all. Marching forward, as I have said, but pointing upward, this is the attitude of historical Judaism.

Religiously, the attitude of historical Judaism is expressed in the creeds formulated by Maimonides, as follows:

We believe in God, the Creator of all, a unity, a Spirit who never assumed corporeal form. Eternal, and He alone ought to be worshiped.

We unite with Christians in the belief that revelation is inspired. We unite with the founder of Christianity that not one jot or tittle of the law should be changed. Hence we do not accept a first-day Sabbath, etc.

We unite in believing that God is omniscient and just, good, loving, and merciful.

We unite in the belief in a coming Messiah.

We unite in our belief in immortality. In these Judaism and Christianity agree.

As for the development of Judaism, we believe in change in religious custom or idea only when effected in accordance with the

spirit of God's law, and the highest authority attainable. But no change without. Hence we cannot, and may not, recognize the authority of any conference of Jewish rabbis or ministers, unless those attending are formally empowered by their communities or congregations to represent them. Needless to add, they must be sufficiently versed in Hebrew law and lore; they must lead lives consistent with Bible teachings, and they must be sufficiently advanced in age, so as not to be immature in thought.

And we believe heart, soul, and might, in the restoration of Palestine, a Hebrew state from the Nile to the Euphrates—even though, as Isaiah intimates in his very song of restoration, some Hebrews remain among the Gentiles.

We believe in the future establishment of a court of arbitration above suspicion, for settlement of nations' disputes, such as could well be in the shadow of that temple which we believe shall one day arise, to be a "house of prayer for all peoples," united at last in the service of one Father. How far the restoration will solve present pressing Jewish problems, how far such spiritual organization will guarantee man against falling into error, we cannot here discuss. What if doctrines, customs, and aims separate us now? There is a legend that when Adam and Eve were turned out of Eden or earthly Paradise, an angel smashed the gates, and the fragments flying all over earth, are the precious stones. We can carry the legend further. The precious stones were picked up by the various religions and philosophers of the world. Each claimed and claims that its own fragment alone reflects the light of heaven, forgetting the settings and the incrustations which time has added. Patience, my brothers. In God's own time we shall, all of us, fit our fragments together and reconstruct the gates of Paradise. There will be an era of reconciliation of all living faiths and systems, the era of all being in at-one-ment, or atonement with God. Through the gates shall all people pass to the foot of God's throne. The throne is called by us the mercy-seat. Name of happy augury, for God's mercy shall wipe out the record of mankind's errors and strayings, the sad story of our unbrotherly actions. Then shall we better know God's ways and behold His glory more clearly, as it is written; "They shall all know me, from the least of them unto the greatest of them, saith

the Lord, for I will forgive their iniquity, and will remember their sins no more." (Jer. 31: 34).

What if the deathless Jew be present then among earth's peoples? Would ye begrudge his presence? His work in the world, the Bible he gave it, shall plead for him. And Israel, God's first-born, who, as His prophet foretold, was for centuries despised and rejected of men, knowing sorrows, acquainted with grief, and esteemed stricken by God for his own backslidings, wounded besides through others' transgressions, bruised through others' iniquities, shall be but fulfilling his destiny to lead back his brothers to their Father. For that were we chosen; for that we are God's servants, or ministers. Yes, the attitude of historical Judaism to the world will be in the future, as in the past, helping mankind with his Bible, until the gates of earthly paradise shall be reconstructed by mankind's joint efforts, and all nations whom Thou, God, hast made shall go through and worship before Thee, O Lord, and shall glorify Thy name.

PHILOSOPHY OF INSPIRATION, FREE AGENCY, AND REVELATION.

BY ELDER JOHN NICHOLSON.

"A spirit actually does exist which teaches the ant her path, the bird her building, and men whatever lovely arts and noble deeds are possible to them."—*Ruskin.*

INSPIRATION IS DUAL: UNIVERSAL AND SPECIAL.

Man is a centre of intelligence. He is operated upon by external forces. He is a spiritual as well as a physical entity. Experience and observation teach that he is susceptible of being inspired. Every man, religiously disposed or otherwise, who is mentally active, must know that he has been the subject of inspiration. When thus acted upon he seems to rise above himself. His being is quickened and his mind enlarged. While man in general is willing to admit that he, as an individual, on occasions during his lifetime, has been the instrument of inspiration, as a rule he professes skepticism when his neighbor makes a claim to having been the centre of a similar operation. Yet his own inspiration is a proof that his fellow-men, as an entirety, are inspired.

It is reasonable then to presume that mankind, as a whole, is the medium of inspiration. If there be a diffusive source of inspiration directing man toward the beautiful, the pure, the noble, the good, and the true, it must be supremely intelligent. As its activity leads toward the right it must also itself be supremely good. Being both good and intelligent it must necessarily avail itself of every opportunity to increase the quantity of that which is good. Every individual, male and female, presents in some degree, an opportunity

of this character, however limited it may be in myriads of instances.

Experience teaches this: that inspiration comes in response to individual effort, opening to mental view the field of truth as if a light were flashed first upon the mind and then upon the subject under contemplation. When the inspiration is full the soul is enraptured with the spirit of truth. Circumstances and surroundings, as well as capacity and intellectual activity, have much to do with the degree of inspiration, not only in regard to individual cases but as relating to aggregate bodies of mankind, such as communities and nations. The nature of the source of inspiration is such that it must conform to law. Indeed, it must be a power which acts in concert with truth; hence its operations must be economic. Having power to operate upon man, it makes the best possible use of every opportunity which each individual presents. Man knocks at the door leading to the expansive field of truth; the spirit of truth, if it may be so designated, illumines the threshold, presents the seeker with a key (faith and mental effort) and bids him enter and explore.

It would be illogical to contend that it is only the truly good who are inspired. Men who are regarded as being in some respects bad are made the mediums of inspiration. They are sometimes inspired with great thoughts and accomplish great good. This is because in some directions they present opportunities to the spirit of truth to economize them in the interest of progress and development. It would be unprofitable, because a man were unprogressive and even bad in one or more directions, to shut him off from assistance in lines in which his capacity and activity would be serviceable. An Omnipotent, Intelligent, Almighty Power could not pursue a course antagonistic to progress. A man possessed of a farm, a portion of the soil of which is barren while the remainder is prolific, would be esteemed as unwise if he neglected to cultivate the good ground because of its being in the same tract as the unprofitable part. He might, however, with consistency virtually abandon the whole if, as an entirety, it failed to respond to his efforts to render it productive. To expend his energies upon such an unresponsive subject would be waste, and consequently a violation of the natural law of economy.

If there be an inspirational influence or power which inspires men to pursue truth and righteousness, it follows that there must be

a force whose inspiration leads to error and to unlawful deeds. The existence of good and evil cannot be denied, as man is constantly confronted by and associated with both. If there is an inspiration in the one direction there must also be a power which operates in favor of the other. Both these forces are in constant activity, and, being opposites, they are in continual conflict. As with light and darkness, to the extent that the one gains the mastery, the other is driven from the field. In the midst of the warfare man is developed by gaining, through experience, a knowledge of good and evil. Everything by which man is surrounded indicates that it is only by experience that he can obtain this information; hence the economy of his present sphere of action. Without it he would remain in ignorance and consequently without progress.

MAN A FREE AGENT.

The situation elucidated in the foregoing involves the free agency of man. This independence of action is inherent. It necessitates his being brought in contact with both truth and its opposite, and, as a natural sequence, with the spirit, influence, or inspiration belonging to each of these conditions. If there were an inspirational inducement connected with good and none associated with evil there would be no continuance of warfare; man would have no experimental probation and would be without the necessary educational facilities for progress.

The conditions of man's existence are such that the expulsion or retention of good or evil and their influences largely depends upon himself, in the exercise of his agency; as he seeks the good and the true and the inspiration thereof, the influence of the opposite departs, and *vice versa*. Hence, when there shall be universal brotherhood it will be the result of the legitimate exercise of the agency of man. He will obtain the good and the true while retaining a knowledge of the evil and its consequences, and, so far as he shall be developed, he will have become like the Gods.

REVELATION IS PERFECTED INSPIRATION.

It is clear that man is the subject of inspiration, by a spiritual power which aids and develops him according to the direction in which he bends his mental activity along the lines of truth and profit-

able productivity. It is equally clear that he is manipulated, so far as he yields himself to its seductive influence, by a spiritual power which is opposed to his progress. If this be established another and more pronounced connection between the divine and human follows as a sequence, in logical order. What is now referred to is direct and specific communication between the Creator and the creature. In other words, revelation from God to man may be called divine inspiration perfected. Those who enjoy this inestimable boon belong to a class in advance of their fellow-men who are not thus highly favored. The words, "highly favored," should perhaps be modified by directing attention to the law of adaptation and economy, already referred to, and the necessity for conformity to the conditions upon which revelation must be predicated. That is to say: that when a divine communication is to be given to individual man, and through the latter to a portion of the race or to humanity at large, the medium must be the most economic selection for the purpose. The choice must be made upon the basis of suitability. It would be unprofitable to choose as the leader and conductor of a great musical organization one whose mind has but little capacity in the direction of the harmony of sound. Success cannot be obtained unless the person selected to lead in the accomplishment of any great undertaking is open to the conditions involved in the enterprise. This is beyond the domain of controversy.

This reasoning is introduced to meet objections that have been offered against any one or number of men being selected by the Almighty as mediums to whom He directly speaks, while the great mass of the race are ignored in this regard. Is it not plain that these matters must be subject to laws and conditions? Would it not be unreasonable, for instance, for one who raises an objection of this character and who happens to possess intelligence in some specific direction, far above that of the ordinary run of mortals, to demur to the comparative superiority of his own capacity in a given line over that possessed by individuals composing the mass of mankind? It has already been stated that a basis of suitability in any great enterprise must be the open condition of the mind in regard to the elements involved in the subject.

For instance, it becomes necessary, for the public good, to construct a mammoth bridge over a broad river whose current is

not only wide but deep, swift, and powerful. Would it be proper to confide this great undertaking to one who does not believe that the project could be consummated?

The wise choice would be the man who not only believed in the feasibility of the enterprise but who, by a process of mental activity aided by an inspirational power, could construct the bridge in his "mind's eye." He thus erects a veritable mental or spiritual structure, as the principles of force, suspension, support, and adhesion are unfolded to his view; he places his detailed thought upon paper, in the form of plans and specifications. He thus creates the bridge before it becomes a handiwork. It is purely mental or spiritual. The unbeliever did not have the necessary degree of the true "basis of action in all intelligent beings"—faith. The other had faith and built upon that basic principle. After the latter had completed his mental bridge all that was necessary was to construct it physically. This done the bridge becomes a material reality and the position of the builder in reference to it passes from the sphere of faith to that of knowledge. The man who did not believe was not intrusted with the enterprise. He could not produce the bridge, spiritually or mentally, and therefore could not construct it materially.

Faith is a principle of universal application. It, as stated, is the basis of action in all intelligent beings. It has the same connection with things divine as with those that are human. This being the case, the person who does not believe that God has communicated nor that He does or will communicate directly with man, is deficient of a constituent indispensable to his reception of a divine revelation.

In searching for God, men are almost universally governed by the idea that He has merely an expansive existence, and is therefore without form. That He has a diffusive existence is admitted. This truth is beautifully conveyed in the expression of the celebrated John Ruskin, quoted in the beginning of this article.

There are reasons for the belief that Deity has a concentrated as well as an expansive or diffusive being. There certainly is power in the principle of concentration as well as that of expansion. Man is an exemplification of the fact that both principles can exist in association. He is called the child of God. If this designation of the creature means anything it implies that, limited as the re-

semblance may be, he possesses the characteristics of the source of his being.

Man is a concentrated power. He is likewise an expansive force. He is surrounded by an influence which can be felt without personal contact, by those who come into his presence. This invisible something has been designated, for convenience, his personal atmosphere. It can be felt even if he may not utter a word. By his influence and operations he may circumscribe the globe and affect the well being of myriads of people who never beheld him, his influence continuing after death.

It may be asserted that the disparity between God and man is so great as to be incomprehensible. That cannot be logically held as conclusive evidence that there is no co-relationship between the two. Time is a minute division of duration. It is of a character to be understood by man. Duration as a whole, however, is without beginning or end, and is therefore beyond finite comprehension. It would not be maintained, on that account, that there is no co-relationship between eternity and time.

There is a spark of Deity in man. He has not only a concentrated existence, but also one which is in a sense expansive, or diffusive. If those dual conditions are associated with man, why not with God, in whom there must be every great quality capable of being possessed. Greatness and power are associated with concentration as well as with expansion.

When a claim of Divine revelation and appointment from God is set up, the people to whom the presentment is addressed generally divide into four classes. They may be designated thus: (1.) Those who are indifferent in relation to the subject. (2.) Those who repudiate without investigation. (3.) Those who demand proof. (4.) Those who investigate and either accept or reject.

With the first class it is useless to deal, beyond attempting to dissipate their indifference and bring them into one of the other three grades. The condition of the inactive is hopeless. Those who come under the second head are unreasonable, because they do not apply the same test to the things that are spiritual or divine that they would bring to bear upon and demand for the most ordinary matters that affect the welfare of humanity. Those who belong to class three are in no better situation. They place the

burden of proof outside of themselves. They demand proofs of a character that are not asked for upon other subjects.

To illustrate: An astronomer states to one who has no scientific knowledge that the distance of the moon from the earth is 240,000 miles. He to whom the statement is made says: "Give me proof of this and I will believe, otherwise I will reject your assertion as untrue." The scientist at once points out that the other must prove the matter for himself by an educational process. This is the only way by which he can grasp the mathematical fact in relation to the distance between the earth and the moon. This is quite clear to many who would shout for proofs of the validity of a claim made in relation to divine things.

If the prophet who assumes to have a revelation and mission from God points a way whereby the authenticity of his message can be tested, the repudiator of his averments and he who clamors for proof occupy an unreasonable position until they have applied the means of ascertainment prescribed. It may be assumed by those who reject revelation that the proffered means of obtaining the information ought to be such as will appeal to the reason of mankind. Granted that this is the case, it merely presents another point which can only be determined by an investigatory process. It is not enough hastily to conclude that a declared means of obtaining knowledge of a fact is unreasonable and therefore not worthy of consideration. If the method is harmonious with admittedly correct processes already ascertained, then it also must be true. In this as in all other things, let truth be the test of truth. In considering the claim of a man who assumes to have a special message from God, let the value of the proposed means of discovering whether or not this assumption be correct, be tried by first finding out whether or not it agrees with universal law. If it does it should be followed. If this course be taken there need be no doubt in reference to the result. If by the activity of the mind, through faith, a mighty structure can be conceived and become a mental reality, who can say that by the same process, which is inspirational, the very being of God cannot be ascertained, and direct communication be established between humanity and divinity?

As in the instance of the man who could not mentally create the bridge, it may be asserted that this is impossible, but this does

not affect the fact that the man who comprehended the possibility of the project was aware that the desired result could be reached. It was just as true to the mind of the man who grasped the possibility before as it was after the structure became a material reality. So with him who reaches the spiritual conclusion that God exists, and attains the consummation of his hopes and aims by the establishment of inter-communication between himself and his Maker.

It may be said, in opposition to this standpoint, that "No man by searching can find out God." This is admitted when the conditions necessary to the discovery are left out. One of these is the reciprocal response of the Creator to the spiritual activity of the creature. The discovery of God is impossible as a result of searching if the divine Being does not reward the efforts of the searcher by manifesting Himself to the seeker after divine truth. The discovery of God without faith—belief in His existence—is impossible. The means of discovery must be such as are prescribed by Himself. To assume that God can not place Himself in direct communication with humanity is absurd, because if this were true His power would be limited, and such limitation would be at variance with every conception of the Almighty. This power being existent with Him, it would be unreasonable to hold that He would never exercise it. To possess a power, the exercise of which would be of incalculable benefit, and fail to put it in operation would be the opposite of God-like. It would be a flagrant violation of the law of economy, which demands the best possible results from all things existent.

If the foregoing commends itself to the reason of man and is, to a considerable extent, sustained by his daily experience, it is fair to presume that it is true. If that be the case, whatever harmonizes with it is of the same character. From this standpoint the doctrine of Christ, as revealed through Himself, Joseph Smith, and all the other prophets, is likewise true. This includes the existence of the Spirit of God, "which lighteth [or inspires] every man that cometh into the world;" the spirit of Satan which seduces man from light into darkness; the development of man by means of his agency and contact with spiritual opposites; the personal as well as diffusive nature of God—"Father, Son, and Holy Ghost;" and the principle of communication from the Father and the Son, directly or through agencies of their appointment.

ACROSS THE PACIFIC.

BY GEORGE A. SEAMAN.

[NOTE.—This article is made up of extracts from a letter written by Brother Seaman, one of the Utah volunteers in the second Manila expedition, to his wife. It was written at different times during the voyage from Honolulu to Manila, its interest arising from the fact that it details the events and impressions of the journey as they were experienced by the writer.—*Editors.*]

We have crossed that imaginary line where custom has established the change of date, and while you are still living in the events of Thursday, June 30th, we have skipped that day and date, and are seeking shelter from Friday's hot sun. You will understand that we are about half through our ocean voyage, which we have now become quite used to. It seems more of an accepted routine now than before, and the probability is that the latter half will seem much shorter than the former. It is to be hoped it will, for this monotonous drag seems to kill ambition and give one no other desire than to kill time. Some wander about from morning till night aimlessly doing nothing, while others more ambitious, occasionally pick up a book and with drooping eyelids read until sleep overcomes them, and they stretch out in some shady place where the most air is stirring, and sleep until bugle call warns them that drill time has arrived or that it is meal time. Such, with but little variation, has employed us since we left Honolulu last Saturday.

I find some time to read artillery tactics, a thing very necessary, as I have charge of the section. We drill twice a day for thirty minutes each time, mostly for the purpose of exercise and to straighten the men out that they may have the carriage of a

soldier. One thing has been arranged for our health and pleasure. The rear end of the boat on lower deck has been cleared of everything and pieces nailed down to keep the water from running down the deck. A hose is there attached to the engine's pumps and a stream of water is continually running. It is the favorite resort of the men, many of whom bathe there (of course it is a shower bath) two or three times daily. Before we reached Honolulu there was no such arrangement and the men did no bathing.

We have had health rules presented to us, and they must be read weekly that the men may become thoroughly acquainted with them and know how to care for themselves in the climate we will soon find ourselves in. Not one of our battery boys is in the hospital, and apart from minor ailments all are in good health. There are quite a number of the infantry boys in the hospital wards, one or two with quite serious diseases. One young fellow lies just opposite where I am lying on deck writing to you, with an attack of typhoid. They have nursed him carefully for a good many days and now pronounce him out of danger. There are also several cases of measles on board.

I started to tell you about the waves as we watched them when they were running fastest and highest. Of course the higher the waves the deeper the troughs, and the two taken together, while only measuring depth by feet, appeared much like mountain and valley. In the distance could be seen a wave crest gradually advancing with a deep valley before it. Of course the valley would reach us first and as we gazed down in its great depths the huge wave would rush on, and with an energy accumulated from long travel would lash itself into foam and dash its spray high into the air. Then would follow a series of smaller waves, seeming to be an effort of the sea to gain a rest and strength for a greater effort than before. A great crowd of us watched it with the glee and shouts of a crowd of school boys.

We have been quietly looking after the Mutual Improvement Association I told you of in my last. I have the names of nearly thirty who are more than anxious to join in the movement. There are some eight or ten yet to get whom I am positive of enrolling. We have not perfected an organization yet and may not before we land, because there is no convenience for holding meetings.

Another thing has been instituted on ship-board that claims some attention and study. Soon after we left San Francisco a signal corps was organized in our battery, and today it was extended to embrace all of the non-commissioned officers. Of course that includes me, and I will be compelled to learn that. We were given the alphabet today and have our first recitation tomorrow. It is much the same as telegraphy, there being, instead of dots and dashes, motions to right, left, and front with a flag, or, if at night, a lantern. The movements are numbered 1 (left), 2 (right), 3 (front and down). Each letter contains from one to four of these numbers, and will require considerable study to memorize. The boys who have been studying them for ten days are becoming quite proficient in them.

It is now 6 a. m., July 2nd. My guard duty did not lose me much sleep last night; the greater part of two hours being all, and while I was awake I was reclining in a comfortable chair on the top deck. The evening was lovely; hardly a cloud was to be seen and such as were visible were small and fleecy. The stars were all shining brightly. The night, while not warm (comparatively), did not drive one to put on his coat. The misty dampness so common, was not to be felt, and altogether it was just such an evening as lovers would choose for a ramble.

The vigilance of the commanding officers is quite necessary as a health precaution. This morning a poor fellow was brought up from steerage quarters and put in a cabin room, with a severe attack of measles and pneumonia. He looked to be a very sick man. Another report was around day before yesterday that a man had been buried from the *China*.

I will go back a week and tell you as much as I can about Honolulu and our reception there. Thursday, the 23rd of June, quite early in the day we sighted land and from then on all were eagerly stretching their necks and straining their eyes to catch a more definite sight. When we were near enough to get a good view of the land darkness began to close in, and we watched then to catch sight of the first shore light. We did not have to wait long to be rewarded on that score, for light after light appeared, and finally a city was open to our view, traced only by the long rows of electric lights. We were nearing the harbor, and as ves-

sels dare not enter a harbor without a pilot, we burned lights to signal for that officer. We were soon answered, and shortly a small steamer with a band and excursionists came out with him to meet us. 'Mid strains of music, mostly our national airs, we soon found an anchorage. Not long afterward all had retired and everything was quiet. By 6 the next morning we had raised anchor and were moving into the wharf. As soon as we had moored they began shoveling coal into our vessel, filling all spare room. As soon as breakfast was over we were lined up, rolls were called and we were allowed to set foot on *terra firma* again. We were marched directly to the Myrtle Boat Club's boat house, and treated to a surf bath. We had a great time, the only difficulty we experienced being the constant swaying of sidewalks, platforms, and everything on which we set our feet. Of course it was nothing more than the sensation of ocean waves that stayed with us on land. It is a sensation that nearly everybody who travels across the ocean experiences.

Mr. Isenberg, our host for the day, is a very corpulent man. He is as jolly as he is large, and he made us feel right at home. From the bath we were marched to the Oahu Railroad and Land Company's depot and loaded on the train for an excursion. When I say we I mean the Utah batteries, no infantry companies having the privilege of the excursion. Aboard the train were one thousand bottles of soda water and many boxes of cigars for the boys to smoke. Mr. Kinney, a government official of Hawaii and a former Salt Laker, is the one to whom we are indebted for the excursion and the refreshment. All being ready, we started out for what proved to be a very pleasant excursion through the country. The tropical verdure that went sailing by on either side formed a natural picture similar to those I have seen on canvas, the product of the artist's skill. Here, too, the artist had been at work, for the arrangement of orchards and gardens showed the work of skillful hands. Here we would go sailing by a grove of cocoa-nut palms, loaded with fruit after its own kind, and as they towered high above every other tree with their bare trunks and tufted coronets, they formed a striking contrast to our orchard trees in cooler climates. The banana tree is a small bushy tree, almost of scrubby growth, appearing barely strong enough to sup-

port its large and numerous bunches of fruit. This season, we were told, the fruit is of inferior size and quality. Next we would go sailing by a pine-apple farm. They grow low, something after the style of a cabbage, though much more desirable than that vegetable. The rice swamps, farmed mostly by Japs, are an interesting sight. The ground is worked while very muddy, and after the seed is in it is flooded. It seemed odd to see the men, with very few clothes on, working in mud nearly as deep as their legs were long. The land is left flooded thus till the rice is in the boot, when it is drained off and the grain left to ripen. Every stage of farming was in progress; some were plowing, some swamping, some draining, some harvesting, and some threshing. They have no seasons and as long as the ground has strength enough they can grow their crops in nearly all parts of the year. As we went riding through cuts and around bends new beauties continually came before us. Bushes along the railroad track were loaded with beautiful and variegated flowers. We passed the jut of the ocean where the beautiful pearl harbor is being made. Off in the distance could plainly be seen two volcanic cones, long since extinct, but still preserved in shape, showing what were once immense craters. There are two visible also from the city; in fact one, the Punchbowl, has part of the city built on its side.

The real object of our ride, the Ewa Sugar Plantation, eighteen miles from Honolulu, was reached in a little over an hour's ride. Mr. Lowry, the superintendent, kindly turned the grounds and everything over to us, no restrictions whatever being placed on us. The first thing I did was to pluck some of the garden flowers and leaves to put in the letters I had ready to send home. While I was running for the flowers some of the boys were making tracks for the trucks loaded with sugar-cane. They came back, each with a long stick of the sweet cane, sucking it with all his might. We began then the tour of the mill, claimed by employes to be the largest in the world. It surely is a large one, for in its manufacture of 140 tons of sugar daily, it employs 120 hands. Of those the most are Japs who are paid only $13.00 per month. They would fare very slim on that, perhaps as slim as I on my "$13.00" a month, but they are furnished a house and fuel, and also water, by their employers. The mill expected to finish its

season's run in about two weeks, having been running about six months. After the mill closes down the mill hands go out into the fields to attend the growing crops, which labor employs some 1200 hands.

One young man kindly showed several of us through the mill and answered our many questions besides telling us all the working of the cane to produce sugar. The first thing to be seen on entering the door is the tail end of the process, the sacking of the sugar for shipment. The sewing of the sacks is done by Japanese women. The cane is first run through powerful rollers in which all the juice is pressed out and the residue is left as tasteless as sawdust and just as dry. The juice is then taken through pipes to vats, where it is heated and the refuse separated from it. Larger boilers then evaporate all the water, when it becomes syrup, sweet and golden. Two large cisterns then receive it, when it is boiled down to a granular state of much the same consistency as butter when it comes, before it is gathered. It is ready then for the "separators," hollow spheres with the upper part removed. These cylinders, for so they appear, excepting for their concave interior, revolve 1000 times per minute. The molasses is fairly thrown out of the sugar, which is left a golden yellow. It is then allowed to fall through the bottom and is ready for sacking. It is shipped to the United States where it is refined and put on the market. The reason it is not refined where it is made is because the import duty into the United States is so much less on unrefined sugar. I ate a handful of the sugar as it came from the separators, so hot that I could scarcely hold it in my hand. From the tower of the factory we had a fine view of the country. The fields of sugar-cane stretched out for miles on all sides. It was in different stages of growth, as everything else on the island seemed to be.

Just before we boarded the train for our return trip, Captain Young very fittingly introduced Mr. Kinney, Mr. Isenberg, and Mr. Lowry. We gave each one of them three round cheers and a "tiger" and then Mr. Isenberg patriotically proposed and led in three cheers for "Old Glory." We hurried back to the city, where another treat awaited us. The good people of Honolulu had tables spread in the shade in their public square, and we feasted on all the dainties usually on a first-class bill of fare. The ladies waited

on us with the good grace and charm that only ladies possess, and that incited us to eat more than we otherwise would have eaten. How different from an incident a day or two before when two boys got into a fight because one thought the other had one more biscuit than he should have. After eating all our substantial foods, pies, cakes, etc., we feasted on grapes, bananas and pine-apples until it was with difficulty that we could leave our seats. During all this time the band was playing, but the stirring national airs had little effect and provoked little applause until we had our stomachs well filled. A man who is hungry, you know, is not in a position to be patriotic or sentimental. The grounds where all these pleasures were found, surround the palace, now the chambers of the national council. Those halls were thrown open to us as well, and as if that were not enough they furnished us with writing material and then collected and stamped all our mail. The government had made an appropriation for that purpose. The use of telephones, everything was free to the "boys in blue." When we returned to the boat a great many of us had a large pine-apple under each arm. We have been eating pine-apple occasionally ever since. We had no sooner reached the boat than we were turned loose, each section under its chief, with the strict injunction to be back not one minute later than 7 o'clock. Some went back to the writing hall and spent most of their time there, while others roamed about the town.

The town itself is quite a sight. Everything is clean and neat. The dwellings usually have a plot of ground with them on which the owner raises some choice and delicate fruits. The city did not present the bustle and confusion of our American cities, and yet it seemed to be in a thriving state. There are many beautiful houses; some nearly mansions, and very often, as the boys passed by them, they were invited in and treated to the best there was to be had. We had no sooner returned to the boat at 7 o'clock than I heard twenty-five of our battery would be permitted to go out till 11 o'clock that evening. I put in an early application and luckily became one of the fortunate twenty-five. With Dr. Young and two or three others, I found the mission house, and spent the evening visiting with the Elders and the wife of Elder Williams. The natives were holding a singing school and we went into the

church where they were and passed a pleasant hour. They sang for us, and when they sang a hymn we knew, we joined in with them. Of course we did not sing their language but that made no difference. We were introduced to them and had considerable sport trying to learn a word or two, particularly "good-by." A gentleman who went with us, though not a Mormon, said it was the finest time he had had since he left home, and he would not have missed it for five dollars. On our way back to the boat we bought a string of bananas, and they cost only fifty cents. They were not large ones but most of them were very good for all that.

After we got on the boat that night there was no more getting off to go up town. All we got to see of the town had to come where we were. And it was there, too. The fruit peddler, the pie-man, the soda water cart, all with their wares for sale. Some amusing ways of passing purchases up and change down were improvised, and not infrequently did the luckless vendor lose his wares in the sea. Some of the natives whom we met the night before were there. When we pulled away from the wharf about noon they were the last people I could distinguish, still waving their handkerchiefs at us.

Here I found myself 3000 miles from home among strangers, as it were, and yet I found myself peculiarly drawn to these native people. Usually, but unjustly, we look upon the Islanders as a very inferior class of people, but the truth is that they are highly intelligent and social. Their skin and some habits that differ so materially from our own, form incorrect criteria from which to judge them. They showed a great interest in us. One would hardly think that opposition would exist to their annexation to the United States, but their chief fear is that eventually they will be deprived of their possessions as the Indians have been, and they have a mortal fear of seeing their once glorious power thus slip away from them. Undoubtedly they have had their minds poisoned in that particular.

We are now sailing south, along the west side of the Luzon, the island upon which Manila is situated. You can see by that that we are nearing the end of our journey. We are all in good spirits over it, regardless of the consequences when we get there. The journey has been a long, tedious one, and we are more than

pleased that it is about ended. It hardly seems, though, to my mind, that we have been sailing for thirty days with only an occasional glance at land. While it has been long, there has been a monotony in it that has obliterated all trace of time, and from one day to the next it is difficult to keep track of the day and date. Tomorrow, Sunday, the 17th, will be a day for us to remember.

Day before yesterday it was stormy and rough during the whole day, but through the mist and clouds we caught sight of land on the horizon to the north of us. There was much gazing at it, as it warned us that we were in the group of islands captured by Dewey.

Next morning as soon as we were up we could see land on both sides of us. The day was calm, and consequently excessively warm. We were near enough to see the wooded uplands and hills, and the breakers dashing against the rugged beach on the north. About 11 o'clock we spied the smoke of a vessel directly in our course. We watched it as it came nearer and nearer with a great deal of wonder, and guessing as to its nationality and its intentions. What if it were a Spanish gun-boat lying in waiting for us? We could not offer effectual resistance and would be taken. The *China* sped on ahead to ascertain who she might be, and from their signals we soon learned it was one of our own craft. She lowered a boat and sent a messenger to the *China*, which signalled us to stop as soon as we came up to them. As soon as she (the *China*) gave orders to the other vessels of the squadron and ordered three cheers for our escort, the *Boston*, she left us to hasten on to Manila. What that means we are unable to find out at present. We, of course, got the latest news that the *Boston* had received from Hong Kong, and though it is quite old, we feel still that it is news. The principal things we have learned are concerning the battle at Santiago, and the dispatch of the Spanish fleet to Manila. That means that perhaps we will have something to do to hold the advantage already gained, and if we are compelled to retain it by fighting, we expect to do our duty and still come out masters of the situation.

The *Boston*, now sailing in our lead, is not a large vessel, but appears a formidable craft with her iron sides and her mounted batteries. Her largest guns are two eight-inch guns. She has a

great many smaller ones. There areno railings around her deck, which is down very close to the water; in fact, very little of the vessel is high above the water. She was right in the thickest of the fight at Manila, but to us there was nothing to show that she helped in one of the greatest naval victories of the world. Her company seemed to us a safeguard against possible attack by some wandering Spanish gun-boat. The boys stand and look at her for long stretches of time.

It is warm again today, but not so warm as yesterday. There is not much breeze stirring, but we have shade to protect us from the direct rays of the sun. In the distance, landward, there is a little shower passing; in fact, we can see them in nearly every direction. We are beginning to learn already that it is as easy for nature to weep and shed tears as it is for a baby. I hope we shall be so located that the effects of the frequent storms will be reduced to the least possible danger. We were discussing it the other day with Captain Young, and during the talk he showed us a pictorial magazine on Manila. A great many of the houses in the country were built high above the ground on poles tied to the trunks of palm trees. Think of us swinging among the cocoanuts in company with children of our remote ancestors(?)—monkeys. If the weather we are getting now is any criterion we shall need such luxuries.

I expect by tomorrow morning we will be with Dewey. Whether we will go ashore at once or not I cannot say. The general impression is that we will. I believe the other expedition has been landed. If we land there is apt to be so much to do that I cannot find time to write any more before the mail leaves.

We are anchored right in the middle of Dewey's fleet, where he had his famous battle. We can see the hulls of the sunken vessels, or their rusty smoke-stacks and stripped masts.

As we were coming in the harbor we could see the smoke and hear the report of cannon off in the direction of Manila. We are told that it is fighting between the insurgents and Spaniards, and has been going on every day for a good long time. The cannonading is not very heavy and perhaps they are only skirmishing. The first expedition landed after the first night and are in barracks. We may be stationed in the same place—Cavite.

PROGRESS OF THE WAR

BETWEEN SPAIN AND THE UNITED STATES OF AMERICA.

(CONTINUED FROM PAGE 842, NO. 11, VOL. I.)

VI.

While the events related in our last chapter were occurring in Cuba, the troops were being pushed forward for the Philippines.

Four transports carrying 4,200 men, forming the second Manila expedition, sailed from San Francisco on June 15th under command of General F. V. Greene, and on the 27th of the same month the third expedition sailed in the transports *Indiana*, *Ohio*, *Morgan City*, and *City of Para*, commanded by General Arthur McArthur. On June 29th General Merritt, who commands the forces sent to the Philippines, sailed from San Francisco.

On June 30th the United States Cruiser *Charleston* and the three transports of the first Philippine expedition arrived at Cavite. On the way to the Philippines the *Charleston* took possession of Guam, Ladrone Islands, June 21st and carried six Spanish officers and fifty-four men from the garrison, prisoners to Cavite. So with the first installment of United States troops on the ground, and the second and third well on the way everything was shaping itself for decisive work and a speedy settlement of affairs in the Philippines. On the same day several thousand Spanish reinforcements succeeded in entering Santiago.

And now we come to one of the most glorious and important events of the war. Glorious because of the magnificent work of our war vessels and the humanity and generosity displayed by our

officers and men towards the Spaniards when the victory was won; and important because it practically closed the war; for Spain soon after this battle, seeing the hopelessness of continuing the struggle, sued for peace.

The capture and occupation of the outer works of Santiago, and the almost certain fall of the city in the near future, appears to have determined Admiral Cervera to carry out the repeated instructions of his government, and make a dash out of the harbor in the hope of escaping; preferring, to use his own words, to have his ships destroyed at sea, fighting like a sailor, to having them ignobly captured or destroyed in the harbor with no chance of defending himself.

On Sunday morning July 3rd, Admiral Sampson, on his flagship *New York*, sailed eastward about seven miles on his way to confer with General Shafter at Siboney. The *Massachusetts*, *New Orleans*, and *Newark* had left the line and were about forty miles to the eastward for coal, provisions, and ammunition. The remainder of the American fleet, the cruiser, *Brooklyn*, Commodore Schley's flagship, the battleships *Iowa*, *Oregon*, *Texas*, and *Indiana* and the converted yachts, *Vixen* and *Gloucester* lay lazily outside the harbor of Santiago with Sabbath stillness all around them and apparently nothing to disturb the monotony which had marked the days and weeks already spent on the blockade.

A column of smoke could be seen rising just back of the high hill at the entrance of Santiago harbor and the officers on duty were carefully watching it.

Suddenly at 9: 30 a.m. the cry rang out from the navigator of the *Brooklyn*, "After bridge, there! Report to the commodore and the captain that the enemy's ships are coming out!"

Then commenced a sea fight destined to be known as one of the most memorable in history.

The Spanish ships, under full head of steam followed each other in rapid succession out of the harbor and darted to the westward, in the following order: *Maria Teresa*, *Vizcaya*, *Cristobal Colon*, and *Almirante Oquendo*, followed by the torpedo boats *Furor* and *Pluton*.

Every American vessel was speedily under way and in barely three minutes from the time the alarm was given every ship was

cleared for action and every man was in his appointed place ready for the battle.

Led by the flagship *Brooklyn* the great ships rushed to the fight and engaged the Spaniards. The fire of the American gunners was deadly and rapid, and in an incredibly short time four of the Spanish ships were ashore, wrecks.

The firing had commenced at 9: 40 o'clock. At 10: 30 the *Maria Teresa* and the *Oquendo* were on the beach on fire and riddled with shot and shell. The two torpedo boats, *Pluton* and *Furor* were destroyed earlier in the fight.

The *Vizcaya* and *Colon* were making every effort by a running fight to escape, and for a while it looked as if at least one of them would succeed. The *Brooklyn* was following them closely, but their speed was too great for the *Indiana*, *Texas*, and *Iowa*, and these vessels turned to the rescue of the enemy on the burning Spanish vessels.

Now, however, it became apparent that the *Oregon* was leaving the other battleships and with great clouds of smoke pouring from her funnels, was coming rapidly to the aid of the *Brooklyn*.

The *Vizcaya* has been classed by critics as the superior of the *Brooklyn*, but fearing nothing, Commodore Schley ordered his captain to "get in close" and was soon pouring two thousand pounds of metal against the *Vizcaya* every three minutes.

The *Oregon* had now come near enough to pour in several six inch projectiles and in about thirty-five minutes after the *Brooklyn* closed in on her, the *Vizcaya* was on fire and was headed for the shore.

The *Cristobal Colon*, which to all appearance had so far escaped injury, was now about four miles ahead of the *Brooklyn* with the *Oregon* a little farther behind. These two great vessels took up the chase with the *Texas* following about five miles in their rear.

For an hour and a half the chase continued without much gain on either side, but every effort was made by the *Brooklyn* and *Oregon* and they began to gain slowly on the enemy.

At 12:20 o'clock the *Oregon* threw two thirteen-inch shells after the *Colon* but they both fell short; the second, however, struck so close astern that it threw tons of water on the deck of

the flying foe. At 12:40 our ships had gained so much on the Spaniard that the *Brooklyn* was able to land a few eight-inch shots against her sides and it was seen at once that the race was nearing its end, and without an attempt at a last fight the *Cristobal Colon*, the last of Admiral Cervera's fleet, ran ashore and surrendered at about 1:20.

And so in less than four hours the flower of the Spanish navy was utterly destroyed and Spain's sea power entirely blotted out.

The Spanish losses were about six hundred lives, 1,300 prisoners and $12,000,000 of property. Among the prisoners was Admiral Cervera, who surrendered to Lieut.-Commander Wainwright of the *Gloucester*.

The most marvelous fact is that only one man was killed and three wounded, all on the *Brooklyn*, and this is doubly wonderful when it is known that that vessel was hit more than thirty times.

Every effort was made by the American officers and men to save the lives of the brave fellows on the wrecked and burning Spanish ships, and hundreds of them were rescued.

A writer in the *Review of Reviews* says:

"The victory in its racial, moral, and material aspects reminds one irresistibly of that over the Spanish Armada. But it has no dark spot upon it. The Spaniards were fed and clothed by the Americans, their wounded were tended by our surgeons, their dead wrapped in their own flag and buried with all the honors of war. Nor by word or deed was any one of the prisoners reminded of his humiliation."

The first news of this glorious event reached the United States in the following dispatch from Admiral Sampson:

3:15 p. m., Siboney, July 3.

To the Secretary of the Navy:—

The fleet under my command offers the Nation as a Fourth of July present the destruction of the whole of Cervera's fleet.

"Not one escaped. It attempted to escape at 9:30 a. m., and at 2 p. m. the last, the *Cristobal Colon*, had run ashore six miles west of Santiago and let down her colors.

"The *Infanta Maria Teresa*, *Oquendo*, and *Vizcaya* were forced ashore, burned and blown up within four miles of the port. Our loss one killed and two wounded.

"Enemy's loss probably several hundred from gunfire, explosions, and drowning.

"About 1300 prisoners, including Admiral Cervera.

"The man killed was George H. Ellis, chief yeoman of the *Brooklyn*.

"SAMPSON."

This reached the country on the morning of July 4th, and with it came word that the Ladrones had been seized and the first Manila expedition had safely landed at Cavite.

The people everywhere were wild with delight and the nation's birthday was never before celebrated so enthusiastically and with such thankfulness.

All eyes were now turned to Santiago and the army investing it. At 8:30 o'clock on the morning of July 3rd General Shafter demanded the surrender of the city. An hour later Cervera made his daring dash for liberty with the result already stated. This, of course, entirely changed the naval and military situation, and it was thought that the fall of the city could be accomplished much more easily by the co-operation of the fleet in the harbor, and the army on land.

In the meantime, however, General Shafter, having received confirmation of the statement that General Pando with 6,000 men had entered Santiago, and realizing the strength of the fortifications and entrenchments of the city and the exhausted condition of his own troops after their terrible experiences at San Juan and El Caney, called for reinforcements, and immediate steps were taken by the authorities at Washington to send additional troops to his assistance.

While the soldiers lay in the trenches outside Santiago awaiting reinforcements and the navy still remained at the entrance of the harbor ready to co-operate with them, President McKinley issued on July 6, 1898, the following most beautiful proclamation, breathing a spirit of true Christianity, calling upon the people of our nation to return their thanks to God for His marvelous care of our army and navy:

To the People of the United States of America:

At this time, when to the yet fresh remembrance of the unprecedented success which attended the operations of the United States fleet in the bay of Manila on the 1st day of May last, are added the tidings of the no less glorious achievements of the naval and military arms of our

beloved country at Santiago de Cuba, it is fitting that we should pause, and, staying the feeling of exultation that too naturally attends great deeds wrought by our countrymen in our country's cause, should reverently bow before the throne of Divine Grace and give devout praise to God, who holdeth the nations in the hollow of his hands and worketh upon them the marvels of His high will, and who has thus far vouchsafed to us the light of his face and led our brave soldiers and seamen to victory.

I therefore ask the people of the United States, on next assembling for Divine worship in their respective places of meeting, to offer thanksgiving to Almighty God, who in His inscrutable ways, now leading our hosts upon the waters to unscathed triumph, now guiding them in a strange land through the dread shadows of death to success, even though at a fearful cost, now bearing them without accident or loss to far distant climes, has watched over our cause and brought nearer the success of the right and the attainment of just and honorable peace.

With the Nation's thanks let there be mingled the Nation's prayers that our gallant sons may be shielded from harm alike on the battlefields and in the clash of fleets, and be spared the scourge of suffering and disease while they are striving to uphold their country's honor; and withal, let the Nation's heart be stilled with holy awe at the thought of the noble men who have perished as heroes die, and be filled with compassionate sympathy for all those who suffer bereavement or endure sickness, wounds, and bonds by reason of the awful struggle.

And above all, let us pray with earnest fervor that He, the dispenser of all good, may speedily remove from us the untold afflictions of war and bring to our dear land the blessings of restored peace, and to all the domain now ravaged by the cruel strife, the priceless boon of security and tranquillity. WILLIAM MCKINLEY,

Executive Mansion, Washington, D. C., July 6, 1898.

On July 7th Lieut. Hobson and his brave men who sank the "Merrimac" in the mouth of Santiago harbor, were exchanged for a Spanish lieutenant and fifteen men who had been captured at El Caney.

Several days passed before the reinforcements could arrive at Santiago and the truce was extended from time to time. Opportunity was given to General Toral, in command of the Spanish forces, to communicate with the Madrid government, and telegraph operators were sent to him from the American lines for that purpose.

On July 9th General Toral offered to surrender the city if his troops were allowed to withdraw with their arms. This was refused by General Shafter.

On the 10th, the expected reinforcements arrived at Siboney and were rapidly moved to the front, and on the 11th General Miles arrived in Cuba and conferred with General Shafter and Admiral Sampson.

Pending the arrival of additional troops General Shafter had greatly strengthened the American lines around Santiago. Siege guns and mortar batteries had been placed in position and every preparation made to bombard the city if the Spanish commander refused to surrender. On July 10th and 11th some shells were thrown into the city by the land batteries and by the ships outside the harbor, but before long the bombardment was stopped.

After several propositions had been made by the Spaniards and rejected by the American government, General Toral was notified that he must accept the terms of the United States and surrender or negotiations would close and the bombardment of the city commence.

On July 14th, Santiago surrendered. The terms of the capitulation were that the Spaniards should surrender all the troops in the province of Santiago de Cuba, which includes all the eastern end of the island, leaving in the hands of the Americans all their arms and munitions of war, and all the forts and defenses of the city to be left intact. The United States agreed to transport the troops thus surrendered back to Spain at the expense of this government.

On Sunday, July 17th, the formal surrender was made and the stars and stripes were hoisted over the governor's palace in Santiago. General McKibben was appointed temporary military governor.

Following is the report made by General Shafter to the adjutant-general at Washington on the day of the formal surrender:

SANTIAGO DE CUBA, JULY 17.

"*Adjutant-General, United States Army, Washington:*

"I have the honor to announce that the American flag has been this instant, 12 o'clock, noon, hoisted over the house of the civil government, in the city of Santiago. An immense concourse of people present. A squadron of cavalry and a regiment of infantry presented arms and band playing national air. Light battery fired salute of twenty-one guns. Perfect order is being maintained by municipal government. Distress is very great, but little sickness in town. Scarcely any yellow fever.

"A small gunboat and about 200 seamen left by Cervera have surrendered to me. Obstructions are being removed from the mouth of harbor.

"Upon coming into the city I discovered a perfect entanglement of defenses. Fighting as the Spanish did the first day, it would have cost 5,000 lives to have taken it.

Battalions of Spanish troops have been depositing arms since daylight in our armory, over which I have guard. General Toral formally surrendered the plaza and all stores at 9 a. m.

"W. R. SHAFTER, Major-General."

HEADQUARTERS UNITED STATES ARMY, SANTIAGO,
July 17TH.

"*To Adjutant-General, United States Army, Washington:*

"My ordnance officers report about 7,000 rifles turned in today and 600,000 cartridges. At the mouth of the harbor there are quite a number of fine modern guns, together with a saluting battery of fifteen old bronze guns. Disarming and turning in will go on tomorrow. List of prisoners not yet taken. SHAFTER, Major-General Commanding."

On July 18th a state document was issued by direction of President McKinley providing for the government of the province of Santiago de Cuba. It announces the assumption of the government of the province by a new political power, and guarantees to the people of the territory affected absolute security in the exercise of their rights.

It is the first document of the kind ever issued by a President of the United States, and marks a new epoch in American history. Following is a full text of the document:

ADJUTANT GENERAL'S OFFICE, WASHINGTON, D. C.,
July 18, 1898.

"*General Shafter, Santiago, Cuba:*

"The following is sent you for your information and guidance. It will be published in such a manner in both English and Spanish as will give it the widest circulation in the territory under your control:

EXECUTIVE MANSION, WASHINGTON, D. C.,
July 18, 1898.

"*To the Secretary of War:*

SIR:—The capitulation of the Spanish forces in Santiago de Cuba and in the eastern part of the Province of Santiago and the occupation of the territory by the forces of the United States, render it necessary to instruct the military commander of the United States as to the conduct which he is to observe during military occupation.

The first effect of the military occupation of the enemy's territory is the severance of the former political relations of the inhabitants and the establishment of a new political power.

In this changed condition of things, the inhabitants, so long as they perform their duties, are entitled to security in their persons and property and in all the private right and relations. It is my desire that the inhabitants of Cuba should be acquainted with the purpose of the United States to discharge to the fullest extent its obligations in this regard. It will therefore be the duty of the commander of the army of occupation to announce and proclaim in the most public manner that we come not to make war upon the inhabitants of Cuba, nor upon any party or faction among them, but to protect them in their homes, in their employments, and in their personal and religious rights. All persons who either by active aid or by honest submission, co-operate with the United States in its efforts to give effect to this beneficent purpose will receive the reward of its support and protection. Our occupation should be as free from severity as possible.

Though the powers of the military occupation are absolute and supreme and immediately operate upon the political condition of the inhabitants, the municipal laws of the conquered territory, such as affect private rights of person and property, and provide for the punishment of crime, are considered as continuing in force, so far as they are compatible with the new order of things, until they are suspended or superseded by the occupying belligerent, and in practice, they are not usually abrogated, but are allowed to remain in force, and to be administered by the ordinary tribunals, substantially as they were before the occupation. This enlightened practice is, so far as possible, to be adhered to on the present occasion. The judges and other officials connected with the administration of justice may, if they accept the supremacy of the United States, continue to administer the ordinary law of the land, as between man and man, under the supervision of the American commander-in-chief. The native constabulary will, so far as may be practicable, be preserved.

The freedom of the people to pursue their accustomed occupations will be abridged only when it may be necessary to do so.

While the rule of conduct of the American commander-in-chief will be such as has just been defined, it will be his duty to adopt measures of a different kind, if, unfortunately, the course of the people should render such measures indispensable to the maintenance of law and order. He will then possess the power to replace or expel the native officials, in part or altogether, to substitute new courts of his own construction for those that now exist, or to create such new or supplementary tribunals as may be necessary. In the exercise of these high powers the commander must be

guided by his judgment and his experience, and a high sense of justice.

One of the most important and most practical problems with which it will be necessary to deal is that of the treatment of the property and the collection and administration of the revenues. It is conceded all public funds and securities belonging to the government of the country in its own right, and all arms and supplies and other moveable property of such kind may be seized by the military occupant and converted to his own use. The real property of the state he may hold and administer, at the same time enjoying the revenues thereof, but he is not to destroy it save in the case of military necessity.

All public means of transportation, such as telegraph lines, cables, railways and boats belonging to the State may be appropriated to his use, but unless in case of military necessity, they are not to be destroyed. All churches and buildings devoted to religious worship and to the arts and sciences, all schoolhouses, are, so far as possible, to be protected, and all destruction or intentional defacement of such places, of historical monuments or archives, or of works of science or art, is prohibited, save when required by urgent military necessity.

Private property, whether belonging to individuals or corporations, is to be respected and can be confiscated only as hereafter indicated. Means of transportation, such as telegraph lines and cables, railways and boats, may, although they belong to private individuals or corporations, be seized by the military occupant, but unless destroyed under military necessity are not to be retained.

While it is held to be the right of the conqueror to levy contributions upon the enemy in their seaports, towns, or provinces which may be in his military possession by conquest, and to apply the proceeds to defray the expense of the war, this right is to be exercised within such limitations that may not savor of confiscation. As the result of military occupation the taxes and duties payable by the inhabitants to the former government become payable to the military occupant unless he sees fit to substitute for them other rates or modes of contribution to the expenses of the government.

The moneys so collected are to be used for the purpose of paying the expenses of government under the military occupation, such as the salaries of the judges and the police and for the payment of the expenses of the army.

Private property taken for the use of the army is to be paid for when possible in cash at a fair valuation, and when payment in cash is not possible, receipts are to be given.

All ports and places in Cuba which may be in the actual possession

of our land and naval forces will be opened to the commerce of all neutral nations, as well as our own, in articles not contraband of war, upon payment of the prescribed rates of duty which may be in force at the time of the importation. WILLIAM MCKINLEY.

By order of the Secretary of War.

H. C. CORBIN, Adjutant-General.

On July 20th the United States government awarded the contract for transporting the Spanish prisoners to Spain, to the Spanish Trans-Atlantic Company. The total cost of the movement of these prisoners is estimated at about $550,000.

Here is a sight never before witnessed in the world. A nation having entered upon a war for no other purpose than to bring freedom to an oppressed people, after having been victorious in every engagement on land or sea, transporting the prisoners taken from the enemy, thousands of miles to their native land and hiring the ships of the conquered foe in which to carry them. And thus at every step in this remarkable war new lustre is added to our great nation, not so much by its victories in the field and on the ocean, as by its wonderful magnanimity and exhibition of high and noble purpose.

EDITOR'S TABLE.

LONG LIVE THE PROPHET.

"The King is dead—long live the King!"

The Prophet is dead—long live the Prophet!

The former of these exclamations is the cry and response that goes through the land when a British monarch dies. "The king is dead!" and the response that immediately follows, "Long live the king!" is to give the assurance that the succeeding ruler has taken his place, that the succession is immediate, instant, that for no one moment is England without a constitutional ruler.

It is thought by those who favor the monarchial form of government, to be an excellent feature of the British constitution, this instant succession of the kings of the nation. It gives no opportunity for usurpers to seize the throne, and allows no interregnum in which factions and claimants may arise. No doubts exist in the minds of the subjects as to the succession. It is all pre-arranged, governed by well established law which the subjects understand as well as the rulers, and the nation glides from the one administration to another without friction, without halting; and doubtless among the few things that can be said for monarchial government this is one of the best.

But why say, "The Prophet is dead—long live the Prophet?"

Because the succession in the prophetic office, and presidency of the Church of Jesus Christ of Latter-day Saints is just as immediate, just as well assured as it is in the kingdom of Great Britain. The Prophet is dead; but there is not an instant that the

Church is without a prophet; for no sooner does the Prophet-President take his departure, than his mantle falls upon the shoulders of his successor. There is not a single moment, when the Church is regularly organized, that the Lord does not have open the authoritative channel through which to communicate His will to the body religious.

In the Church the Lord has provided that, "Of the Melchisedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church."

And after them, "The Twelve Counselors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world. * * * * And they form a quorum equal in authority to the three presidents previously mentioned."

And then again, "The seventy are also called to preach the Gospel, and to be especial witnesses to the Gentiles and in all the world. * * * * And they form a quorum equal in authority to the Twelve Special Witnesses or Apostles just named."

Since the authority and power of the Twelve Apostles is equal to the authority and power of the First Presidency, it must follow that anything which the First Presidency could have done when in existence can be done by the Quorum of Twelve Apostles; and hence they can preside over the Church; and as the senior member of that council is always the president of the Quorum, it follows that so long as the Quorum of the Twelve are acting as the Presidency of the Church, he stands at their head and is God's mouth-piece to the Church, and through him will be communicated the mind and will of God to the people; for he is the Prophet and Seer and Revelator to the Church, and whenever the First Presidency is to be re-established it will be through him that the will of the Lord will be made known, and God's prophet and mouth-piece and president of the Church chosen.

This beautiful arrangement, now so well known in Israel, provides against all confusion; protects the Saints against all liability of being deceived; gives no opportunity to usurpers; no occasion for factions; no disturbance of the tranquillity of the Church; and at the same time it makes the succession of our prophets instant.

Hence it comes to pass that President Lorenzo Snow, to the joy of all the Saints, chosen by the Apostles at their special meeting on the 13th of September to be the President of the Church, and sustained in that position by the Saints in general conference of the Church on the 9th of October, glides into his position without confusion, without excitement, without a doubt as to the legality of his succession, and around him gather the Saints with their hearts full of love and confidence and knowledge that he is the prophet of the living God. And while we remember with a sweet sorrow the departure of the late beloved president, Wilford Woodruff, we turn to his successor and with joy unspeakable say, "Long live the Prophet."

This number commences Volume II. of the Improvement Era. In publishing Volume I., great success has attended the efforts of the General Board. The enterprise has been successful financially, and from the liberal patronage and praise bestowed upon the Era, we are led to believe that it has been equally successful in obtaining a literary standing. That it has been a means of great assistance to the officers of the Improvement Associations we have abundance of evidence. Stake superintendents and presidents of associations in all parts of Zion have expressed their appreciation of the help it has been to them in that it has been a medium through which they have received instruction from the General Superintendency and Board of Aids; while the literature it has contained has been of immense value both to the young men of Zion at home and the Elders who are traveling and preaching the Gospel abroad. All this is especially gratifying to the editors and managers, and leads them to form a determination that for the future the organ of the Young Men's Associations shall be made to contribute more and more to the welfare of this institution. It will be made more and still more indispensable to the officers of associations, until it shall come to be recognized as impossible to successfully conduct association work and keep in touch with the development of it without being in possession of the information and counsel and instruction to be found from time to time in its pages; while the scope and quality of the

literature it shall publish will make it a magazine of general interest to all people.

In Volume I., by a series of special articles, the Era became noted as a magazine that kept abreast with the times. These articles included a consideration of the annexation of the Hawaiian Islands, written by Professor Cluff as the result of his visiting the islands and holding a series of meetings with the natives of that country; ascertaining their views concerning the annexation of Hawaii to the United States. The condition of affairs in war-swept Cuba was described by Congressman King, who personally visited the island previous to the American declaration of war. The death of the great English Statesman furnished the occasion of an extended biographical sketch of William Ewart Gladstone by Bishop Whitney; the death of Bismarck afforded a like opportunity to Professor J. M. Tanner to write up a biographical sketch of this first statesman of Europe and the nineteenth century; the death of President Woodruff also afforded the occasion for the official biographical sketch of him, which appeared in No. 12 of the first volume, written by the historian of the Church, Elder Franklin D. Richards. These special articles, together with the chapters on the progress of the American-Spanish war, have given to the Era the character for keeping abreast of the great events of the time, above referred to, a character that will be maintained and intensified during the years that are to come.

What special events will transpire in the present year to make the pages of the magazine of intense interest, we cannot now, of course, determine; but our readers may be assured that whatever great events take place, the Era will have special articles in relation to them. We will make our magazine a reliable depository of great current questions and events such as will make it for all time to come a valuable work of reference in the libraries of our young men.

The prospects now opening before the Improvement Era for becoming a first-class magazine are much improved over what they were a year ago. And it is safe to say that they will increase from year to year until the organ of the Young Men's Mutual Improvement Associations of Zion will be truly representative of our young men both at home and abroad, where we are assured that through

the agency of our missionaries the magazine will be extensively known. If men are known by the company they keep, so also are they known by the books they read; which after all are in a manner our companions, and none the less really so because they happen to be silent companions. It is our ambition that so far as the young men of Zion are to be known by the Era, which is theirs, they shall be favorably known as having a relish for good and substantial reading upon great and important questions; known for having sound minds, and while not adverse to wholesome light literature and pure fun; yet as earnest men they are interested in the consideration of serious matters. Such is to be, so far as we can forecast it, the character of the second volume of this magazine, for such is the character of the magazine which we believe will contribute most to the improvement of our young men.

There is quite a demand from various classes and organizations outside of the Improvement Associations, for last year's Manual. If any of the members of the associations have copies in good condition, which they wish to dispose of, they will please notify Brother Thomas Hull, the general secretary.

NOTES.

A man with an open mind can never become narrow and rigid, for he has within him the principle of growth. He is like a plant, rejoicing in the invigorating influences of fresh air, sunshine, and dew, developing healthfully and shedding its beauty and fragrance on all around. His education is never ended, for he is eagerly learning from every source, and using all possible opportunities of gathering knowledge. The views he has formed and the truths he has embraced are never held with that narrow tenacity which holds them back from all frank and free discussion. He is not afraid of putting them to any test, assured that, if they are true, they will stand the trial, and, if not, he can no longer uphold them.

One of the most important items in health-culture is to keep the lungs and heart in good condition. It is possible to breathe sufficient air to so oxygenate the blood that it will consume the waste and poisonous matters of the system, as fire burns up chaff or tinder. People who feel dull, heavy, stupid, unwilling to exert themselves, indeed often unable to do so, will find that a regular course of breathing exercises will be of more benefit to them than all the medicine in creation. There are many times when the use of medicines merely aggravates the existing ill. It is simply a further accumulation of undesirable material that must be carried about until nature is assisted to cast it out or burn it up.

Intelligence is never afraid to face any truth, knowing that each one has a message for those who will heed it. The entire past, whether that of individual or of nations, with its mingled stores of good and evil, may be so read and studied as to draw forth unmixed blessings for the future. It is this purpose, held

closely in view, that enables us to dwell for a time upon the dark passages of our lives without despair or hopelessness. If, instead of indulging in vain lamentation, which of itself is only paralyzing, we examine its sources, thoughtfully analyzing their nature and their effects, and distinguishing between actions and intentions, we shall be able so to apply the results to our present life and conduct as to produce hope and effort and progress from what at first sight seemed to offer only regret and self-censure.

A pretty story is told at Hawarden regarding Mr. Gladstone's interest in young men. Some time ago an aged charwoman at Hawarden Castle had a refractory son, who had long given her great trouble. In her desperation she begged to be permitted to see Mr. Gladstone. She poured her tale of sorrow into the ears of the venerable statesman, who, after sympathizing with her, sent a special messenger in pursuit of the youth, and he was brought to Hawarden Castle and placed in the library. There Mr. Gladstone had a long, quiet talk with him, pointing out the path of rectitude and melting him to tears. The youth rose to go, whereupon Mr. Gladstone, placing his hand on his shoulder, said: "We must have a word of prayer." The venerable gentleman and the rebellious youth knelt together in prayer, with the result that the mother's heart was rejoiced in the complete reclamation of her son.

An English journal thus comments on the injurious effects of anger: Anger serves the unhappy mortal who indulges in it, much the same as intoxicants constantly taken, serve the inebriate. It grows into a sort of disease which has various and terrible results. Sir Richard Quain said, not long ago: "He is a man very rich indeed in physical power, who can afford to be angry." This is true. Every time a man becomes "white" or "red" with anger, he is in danger of his life. The heart and brain are the organs most affected when fits of passion are indulged in. Not only does anger cause partial paralysis of the small blood vessels, but the heart's action becomes intermittent; that is, every now and then it drops a beat—much the same thing as is experienced by excessive smokers.

There are some people in the United States who have not been infected with the recent war-craze, and have some respect for human life, only too sadly cheapened in times like these. In New York State, a laudable effort is being made to stem the thirst for blood, incited in the young by inflammatory appeals to a sometimes questionable patriotism, which, unheeding of its horrors, deifies war and sighs for the crimson glory of battlefields. The anti-war movement expresses itself by the offer of prizes to school children for the best essays treating war as an evil, and looking to international arbitration as a humane substitute. The theme set with its divisions, is as follows:

"Would not the highest development of human thought be shown to be a strong argument for the abolition of war? (a) Natural causes of war; (b)The inhumanity of war; (c) The cost and waste of war; (d) A remedy—a board of arbitration between nations." Motto—"Patriotism is not at its highest when a man says, 'I will die for my country;' it is at its highest when he says, 'I will live nobly for my country.'"

The movement is one which promises to spread throughout the country, resulting in the suppression of extreme "jingoism" in the minds of the young people, and the establishment of more humane sentiments.

IN LIGHTER MOOD.

The Reverend T. DeWitt Talmage has a keen sense of humor, and his jokes are as likely to be directed against friends as enemies. His son Frank, attempting to emulate his father's greatness, became a minister and went to Chicago to officiate. The following incident may afford a hint of the famous preacher's estimate of his son's ability:

One day a dirty, ragged, unkempt beggar approached Dr. Talmage and asked for alms. Being a believer in the principle of self-support, however, the clergyman steadily refused to respond. The beggar saw that a strong appeal was necessary, and he made it.

"But, Mr. Talmage," said he, "I am one of your son's converts."

With shrewd, twinkling eyes, Mr. Talmage looked the fellow over from head to foot, and remarked with a quizzical grin:

"Well, you look like one of Frank's jobs."

Irish bulls are always new, no matter how old. All our readers have no doubt heard of the son of the "ould sod" who declared that in England the tops of some of the houses are "copper-bottomed wid lead." Another remarked that nothing on this earth could make him sea-sick; but that must have been before railways were known. Not exactly an Irish bull, but a characteristic Irish description follows: An elephant had broken loose from a traveling circus, and one of the employes asked an Irish farm-hand if he had seen the animal. "Nary an iliphant have I seen," he replied, "but be the powers, I saw an india-rubber bull pullin' turnips wid his tail!" One man had been told something which he particularly wished to remember. Said he, "I'll remember it forever, and when I forget it I'll write it down."

OUR WORK.

A CORRESPONDENCE BUREAU PROPOSED.

Some time ago the editors of the ERA received the following communication. It treats of a very important matter, and we think is worthy of serious consideration by the associations, to whom we commend it. Furthermore, we solicit suggestions of this character from the readers of our magazine; and we say if you have ideas relative to any work which could in your judgment be undertaken by our associations, by all means let us hear from you.

DEAR BROTHER:—Hoping I do not intrude too much upon your valuable time, I take the liberty of laying before you a little matter which I ask you to consider as to its merits and advisability. You in your position as editor of the organ of the Young Men's Associations are no doubt taken up with measures that concern the welfare of that organization, and it is in considering this that I think it pertinent to lay before you this subject, which I have for some time contemplated. It is a feature of M. I. work which, from my view at least, would prove to be of value to the Y. M. M. I. A. were it incorporated with that valuable organization.

First, I may begin by referring to a commendable feature of the press in general in devoting columns for the correspondence and use of the readers; thus opening up a medium through which people may discuss topics, and exchange ideas and opinions; recount the natural resources and physical advantages of their respective localities, etc.

Now, one characteristic that impresses me is that in the periodicals that occasionally come under my notice, I scarcely ever see any corres-

pondence from this State, while the majority of other states are represented. The reason of this may be that, as the press in the past has been inclined to misjudge us—that is the Latter-day Saints—we have had to be silent with respect to writing in our papers; but Utah's advent into the new sphere of statehood, and the course of other events have had a tendency to obliterate this indifference, and as a result an era is now dawning in which we are receiving a more liberal share of the editors' good will. No doubt they would now publish letters relative to the interests of this State with as much readiness as they publish communications from other parts of the Union.

Considering this apparent neglect on the part of Utah writers, we will all agree and think it proper that something be done to impress the people—the young people in particular—with the importance of this matter of correspondence. This opportunity of writing to the press is an avenue that can be utilized to a great extent in removing the prevalent prejudice, and in inculcating a desire among readers in the world to investigate our "strange" faith.

To my mind, an interest in this direction and a use of this avenue can best be effected by establishing in the Young Men's Association a bureau or department for the purpose of fostering and conducting correspondence with the press, and subsequently writing to the individuals who may respond to the original press letter, and also of diffusing tracts and Church literature through the mails.

This feature would supply the need for more practical work in our association. It would develop an increased desire in members to read Gospel literature with a view to acquire a more comprehensive knowledge of our doctrine so as to be able to conduct a creditable correspondence; it would stimulate more ardent sentiments favorable to the establishment of libraries. But the most important feature as a consequence of this new departure, would be the abating and lessening of the bias and prejudice in the world as a result of the letters disseminated through the press, and later the correct exposition of our doctrine to individual investigators, in the subsequent personal correspondence that would ensue.

A pertinent objection might be raised on the grounds that attention to this matter would prove more experimental than practical. A friend of mine, together with myself, had some little experience that I think would tend rather to counteract the objection, and warrant my view as here expressed.

Some months ago we wrote a short article to an eastern periodical in which we referred to some of the characteristics of this country; referred to the moral situation of the people; made some mention of our

faith, and closed by expressing a wish to correspond with readers on questions relative to religion. The missive elicited some six responses from different persons, who avowed a wish to learn our real faith, some inquiring about the truth or falsity of certain absurdities; others more informed pointing out apparent strange doctrines and asking for Biblical passages to substantiate our views, etc. I may here add that these enquirers in every case, I think, had never had a meeting with an Elder of our Church. So far, I believe, we have defended and elucidated fairly well our Gospel principles, and eliminated to some extent the false impressions that some have had of us. We have also mailed correspondents above referred to, tracts and books, which, upon being read, are forwarded from one person to another.

I may add that I believe the enquirers had good motives in their soliciting information. One of them is a contributor to a religious monthly, while another is connected with the profession of school teaching.

Considering the little that this effort effected for the sake of the Gospel, it appears to me that the efforts of the young men in general, throughout Zion, would be of incalculable value in the promulgation of the Gospel if they would give it their attention. My opinion is that the young men of the association would be enthusiastic in the move of incorporating the corresponding bureau, above proposed, with their work. There is in correspondence a certain fascination, particularly when it comes to a discussion of Gospel principles, which I think will imbue members in general with a desire to attempt writing.

The systematizing of this plan of correspondence upon a practical basis would perhaps involve work for a time upon some committee, but when accomplished it would certainly be a feature to be commended; an excellent school for association members, as well as helping in the Latter-day work of preaching to "every kindred, tongue, and people" the Gospel of Jesus Christ.

Yours very respectfully,

PETER SUNDWALL, JR.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

September 18*th*: Miss Winnie Davis, daughter of Jefferson Davis, and known as the "Daughter of the Confederacy," dies at Narragansett, Rhode Island.

19th: The war department orders reinforcements to Manila and an order is issued directing that 6,500 men lying at San Francisco be sent at once. * * * Dispatches from Manila state that it is asserted there that an attempt was made on the 16th instant to assassinate the insurgent leader, Aguinaldo, by poisoning soup intended for him. The plot was discovered by a steward, who upon tasting the soup fell dead.

22nd: Fillipe Agoncillo and Jose Lopez, representatives of the provisional government of the Philippines, arrive at San Francisco on their way to Washington to petition for the independence of the islands. They will also place their petition before the Powers of Europe. * * * An imperial edict just issued in Pekin, China, definitely announces that the Emperor of China has resigned his power to the Empress (Dowager Empress), who has ordered the ministers to deliver to her, in future, their official reports. * * * The situation in Paris, France, assumes a very grave aspect on account of the Dreyfus affair, and fears of serious conflict between the authorities are entertained.

23rd: A peremptory message has been sent to the Cuban military commission to the effect that the Spaniards must evacuate Cuba immediately.

24th: The commission appointed to investigate the conduct of the war department during the Spanish-American war holds its first meeting in Washington. Major-General Granville M. Dodge was elected chairman of the commission. * * * The Spanish ship "*Infanta Maria Teresa*," sunk in the fight off Santiago on July 3rd, having been floated, arrives at Guantanamo.

25th: The hotel and buildings at Beck's Hot Springs, Salt Lake City, are entirely destroyed by fire.

26th: Major-General J. Ford Kent returns to Salt Lake City from the war. * * * Fanny Davenport, the famous actress dies at her home in Duxbury, Mass. * * * The Commission appointed to investigate the war department holds its first business session behind closed doors. * * * The ashes of Christopher Columbus are exhumed in Havana preparatory to their shipment to Spain. * * * The French cabinet decides in favor of a revision of the Dreyfus case.

27th: Theodore Roosevelt, colonel of Rough Riders, who served at

Santiago, is nominated by the Republicans for Governor of New York. * * * Wm. J. Bryan is lying sick with a low fever in Washington, D. C.

28th: Thomas F. Bayard, Secretary of State during Cleveland's first term and Embassador to England during his second term, dies at Karistein, Mass.

29th: Queen Louise of Denmark dies at Copenhagen.

30th: The Twenty-fourth United States Infantry reaches Salt Lake on its return from Santiago. * * * Forest fires devastate portions of Colorado and Wisconsin.

October 1st: A special dispatch published in London, England, states that telegrams furnished by the governor of Shanghai allege that the Emperor of China committed suicide on September 21st. This is understood to mean that the Emperor was assassinated.

2nd: A terrific storm sweeps the Georgia and South Carolina coasts. Wind blew for eighteen hours at fifty to seventy miles an hour. Fifty to one hundred lives were lost and immense damage done to property.

5th: The third national Eisteddfod opens its sessions in the Tabernacle, Salt Lake City. * * * A serious battle occurs between the Pillager Indians and United States troops near Leech Lake, Minnesota reservation. The soldiers had been taken to the reservation to aid the United States marshal in serving warrants.

6th: The Sixty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints opens in Salt Lake City.

9th: The Sixty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints closes. At the afternoon session Lorenzo Snow is sustained as Prophet, Seer, and Revelator and President of the Church, with George Q. Cannon and Joseph F. Smith as his Counselors. Rudger Clawson is chosen to fill the vacancy which existed in the quorum of the Twelve Apostles.

11th: President McKinley arrives in Omaha to visit the Trans-Mississippi Exposition.

12th: At Virden, Ill., where a miners' strike is on, a clash occurs between the union and non-union men, on the arrival of a train with two hundred negro miners, and fourteen men are killed and twenty wounded.

13th: Governor Tanner, of Illinois, refuses to allow negro miners to land from the cars at Virden, Ill., and the officials of the Chicago and Alton Railway Company threaten to take steps to obtain legal redress.

14th: The new Stake Tabernacle which was nearing completion at Richfield, Sevier County, is entirely destroyed by fire. The loss will exceed $30,000. * * * The Atlantic Transport Company's steamer *Mohegan* is wrecked off the Lizard on the south-west coast of England, and one hundred and sixteen persons are drowned.

16th: The National Peace Jubilee opens in Chicago. President McKinley is in attendance.

17th: The Presbyterian synod of Utah at its closing session in Ogden, passes resolutions declaring that polygamy is practiced in Utah, and calling on people everywhere in the United States to begin the necessary agitation to memorialize Congress for a Constitutional amendment declaring monogamic marriage the only legal form and forbidding polygamous marriage.

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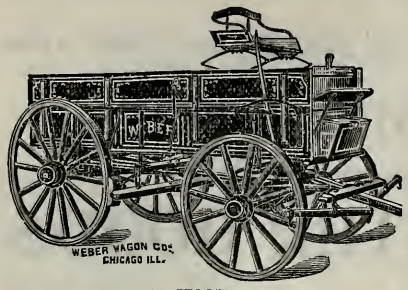
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